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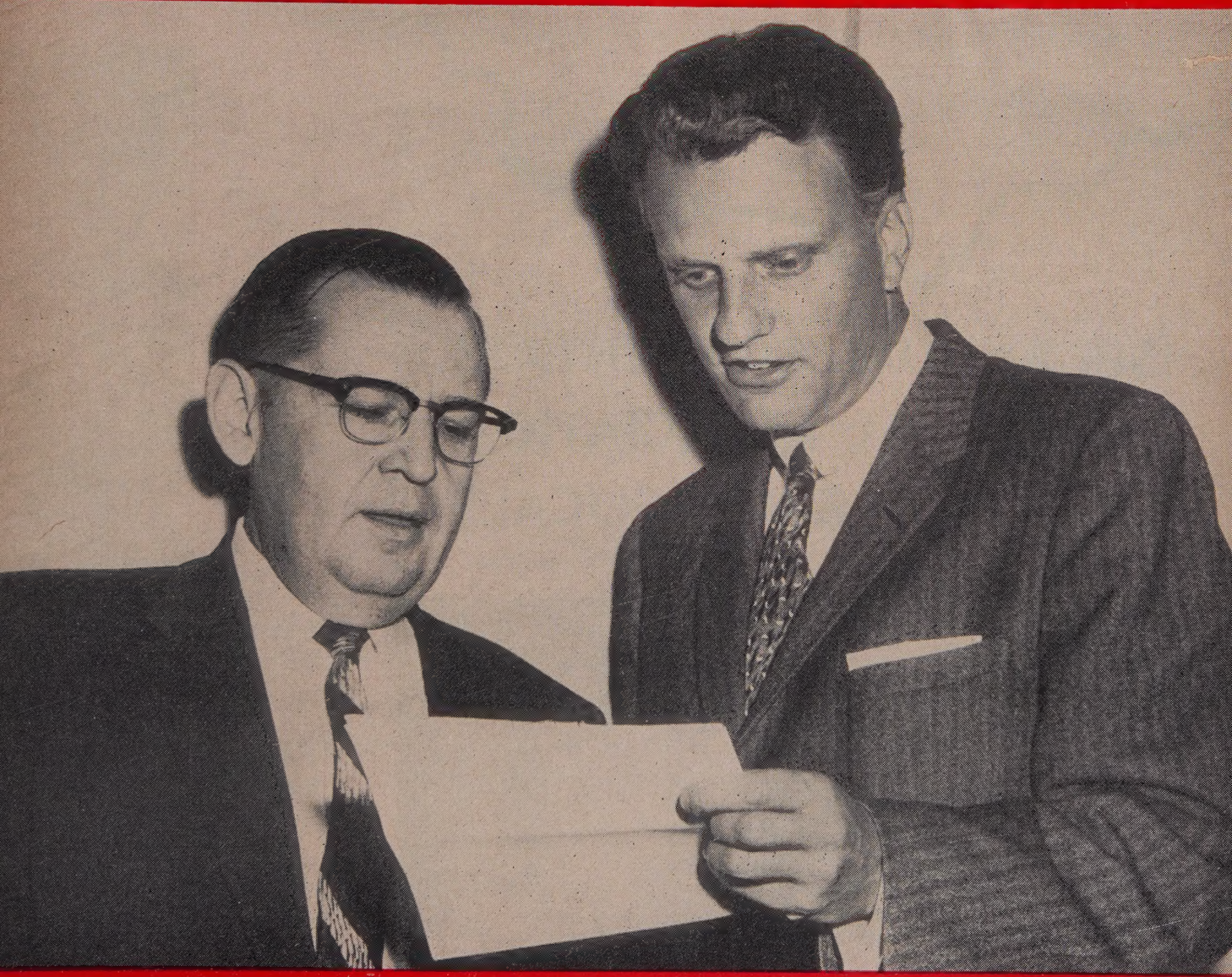

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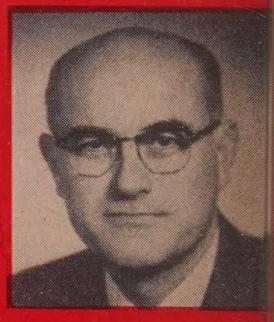

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"I am as sure as I am of the fact of Christ's reign that a comprehensive and centralized system of national education, separated from religion, as is now commonly proposed, will prove the most appalling enginery for the propagation of anti-Christian and atheistic unbelief . . . which this sin-rent world has ever seen . . . . It is capable of exact demonstration that if every party in the State has the right of excluding from the public schools whatever he does not believe to be true, then he that believes most must give way to him that believes least, and then he that believes least must give way to him that believes absolutely nothing . . . on this scheme . . . the United States' system of national popular education will be the most efficient and wide instrument for the propagation of atheism which the world has ever seen."

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Readers Say—

Now Is the Time to Protest the Vatican Envoy!

To the Editor:

I have read your fine editorial in *Action*, January 15 on "Vatican Envoy Again."

The sending of an envoy to the Vatican is unconstitutional and a decision on this angle should be requested of the Supreme Court. This is granting special privileges to one religion over all others and not merely the appointment of a diplomatic representative to a foreign power . . . . .

What can we do in the way of writing the proper government officials in Washington to forestall current Roman Catholic pressure in favor of the Vatican envoy?

R. F. SCHABER

Centerline, Mich.

[EDITOR'S NOTE: The following Senators and Representatives constitute the key congressional leadership with reference to diplomatic representation at the Vatican. Letters opposing the appointment addressed to these men would help counteract pressures now being exerted by the Knights of Columbus and other Roman Catholic organizations:

Senate Foreign Relations Committee — Theodore Francis Green (D.-R. I.), Chairman; J. W. Fulbright (Ark.); John Sparkman (Ala.); Hubert H. Humphrey (Minn.); Mike Mansfield (Mont.); Wayne Morse (Ore.); Russell B. Long (La.); John F. Kennedy (Mass.); Alexander Wiley (Wis.); H. Alexander Smith (N.J.); Bourke B. Hickenlooper (Iowa); William Langer (N.D.); William F. Knowland (Calif.); George D. Aiken (Vt.); Homer E. Capehart (Ind.).

House Foreign Affairs Committee —Thomas S. Gordon (D.-Ill.), Chairman; Thomas E. Morgan (Pa.); A. S. J. Carnahan (Mo.); Clement J. Bablocki (Wis.); Omar Burleson (Texas); Brooks Hays (Ark.); Edna F. Kelly (N.Y.); Wayne L. Hays (Ohio); Robert C. Byrd (W. Va.); Armistead I. Selden, Jr. (Ala.); J. L. Pitcher (Ga.); Barratt O'Hara (Ill.); L. H. Fountain (N. C.); Dante B. Fascell (Fla.); Frank M. Coffin (Maine); Leonard Farbstein (N.Y.); D. S. Saund (Calif.); Robert B. Chiperfield (Ill.); John M. Vorys (Ohio); Frances P. Bolton (Ohio); Lawrence H. Smith (Wis.); Chester E. Merrow (N. H.); Walter H. Judd (Minn.); James G. Fulton (Pa.); Donald L. Jackson (Calif.); Karl M. LeCompte (Iowa); Edmund P. Radwan (N.Y.); Albert P. Morano (Conn.); Marguerite Stitt Church (Ill.); E. Ross Adair (Ind.); Winston L. Prouty (Vt.); Alvin M. Bentley (Mich.).]

The Aramaic Bible

To the Editor:

The other evening at the Westminster Presbyterian Church in St. Petersburg I heard a panel discussion on "The Bible and the Aramaic Background" and learned that a new Bible, claiming to be from the Aramaic, is to be available in October, 1957.

The panel was conducted by Dr. George M. Lamsa, noted Aramaic scholar. He was questioned by Dr. Thomas Wearing, dean emeritus of Colgate-Rochester Seminary; Dr. Henry J. Arnold, president emeritus of Hartwick College; retired Bishop Frederick Leete and Dr. B. Frank Hall, pastor of Pearsall Memorial Presbyterian Church, Wilmington, N. C.

I was particularly interested in Dr. Hall's remarks. He expressed himself as being much disturbed by much of the translation in the new Bible which would tend to undermine some of the fundamental evangelical doctrines. He likewise expressed doubt as to the trustworthiness of the translation.

Evangelicals need to be alerted concerning this new development in the field of biblical literature.

MRS. A. M. GILLAM

St. Petersburg, Fla.

New Bible in Japan

To the Editor:

Recently I saw in your Readers Say column a letter from a man in America regarding the new colloquial translation of the Bible in Japan. He was quoting from a missionary who strongly opposes the translation. Her position could not be subscribed to by more than five per cent of the missionaries here, evangelical or otherwise.

The *Japan Harvest*, official organ of the Evangelical Missionary Association of Japan, of which I am editor, has put out a seven-page article on the new Bible which deals with the problems involved in a thoroughly

(Continued on page 5)

FRONT PAGE PHOTO.—Evangelist Billy Graham and Dr. George L. Ford, executive director of the National Association of Evangelicals, discuss prayer plans for the Billy Graham New York Evangelistic Crusade to begin May 15. The NAE is sponsoring a prayer effort which includes a midnight prayer meeting on April 3 at its annual convention in Buffalo and the enlistment of churches throughout America to pray for the campaign during their midweek meetings the same evening. Cooperating churches are asked to send postcards to the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. The cards will be displayed state by state at the convention in a demonstration of unity in prayer for revival.

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United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XVI March 15, 1957 No. 2

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

United Evangelical Action is published twice a month at Newton, Kansas by the National Association of Evangelicals.

Entered as second-class matter at the post office at Newton, Kansas under the act of March 3, 1879.

Advertising space rates on request.

Subscription price in U.S.A. and possessions, six months, $1.50; one year, $3.00, two years, $5.00, club subscriptions, ten or more to individual addresses, $2.50 per year. Bundles, ten or more to one address, $1.50. No receipts mailed unless requested.

When requesting change of address, send your address label from copy of magazine. Wait at least six weeks before writing to ask why a change has not been made. Allow six weeks for processing new subscriptions.

All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

Executive, Editorial and News offices, United Evangelical Action, 111 E. Fourth St., Cincinnati 2, Ohio. Telephone MAin 1-0230.

Circulation and Subscription offices, United Evangelical Action, 108 N. Main St., Wheaton, Ill. Telephone WHeaton 8-7110.

Advertising office, United Evangelical Action, 111 E. Fourth Street, Cincinnati 2, Ohio. Telephone MAin 1-0230.

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constructive manner. We are continuing to gather a list of proposed corrections. We have ove 450 to date. We trust that you will cooperate with us in getting the truth about the new Bible to all friends of evangelical missions in Japan.

KENNY JOSEPH

Tokyo, Japan

[EDITOR'S NOTE: We hope to have an informative article from Mr. Joseph dealing with this important matter in an early issue.]

Will You Pray?

To the Editor:

This coming April the General Conference of the Oriental Missionary Society will see the 50th anniversary of our church in Korea. We are planning a rather large celebration for the occasion. We will have representatives from Australia, New Zealand, United States and from the immediate surrounding fields here with us.

Our 50th year will see the erection of our 500th church and a special memorial building which will be a tabernacle and headquarters built to the memory of Cowman and Kilbourne who were founders of the work. Publication department will be publishing an annual of our fifty years history here. These are the material aspects of our 50th anniversary plans.

Our greatest concern is for the ministers' conference which will be the major celebration. We anticipate having some 400 ministers and evangelists of our churches throughout South Korea meet for this conference. As our great need is a spiritual one, we covet your earnest prayers that God will pour out His Holy Spirit upon this meeting that it might be the beginning of the answers of our prayers for revival throughout the churches of this land.

Your magazine as it enters our home has been a constant source of inspiration and blessing. May God's richest blessing continue to be yours in its publication.

J. ELMER KILBOURNE

Seoul, Korea

Dr. Hromadka Again

To the Editor:

One of the saddest occurrences in the aftermath of the Hungarian crisis was Professor Joseph Hromadka's endorsement of the Soviet carnage in Budapest.

In the course of a long statement analyzing the Hungarian crisis, the distinguished professor of the Comenius Theological Faculty in Prague declared that "even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors recognize that the intervention of the Soviet Army on November 4, 1956, saved the Hungarians from terrible bloodshed and disintegration, and furthermore from national, chauvinist and social reaction, which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general."

The statement appears in a special issue of the official information service of the Protestant Churches in Czechoslovakia. Dr. Hromadka says he makes it "hesitatingly" and "at the resuest" of his "friends and brothers abroad who directly asked him for his opinion."

I thought you were a little harsh in your handling of Dr. Hromadka in your "Coming Great Church," but now I am convinced you were right. Keep up your good work.

JAN RAVASV

Vienna, Austria

Hungarian Refugees

To the Editor:

I appreciated very much the article on Hungarian Protestants in a recent issue of *Action* magazine. It was good to know that there are Protestants among the refugees that are now flocking to America and that there are Christian friends who are interested in them.

In our section of the country there are only Roman Catholic refugees and we are led to believe that the Roman Catholic Church is the only church interested in these poor people.

MRS. JOSEPH R. STAALSEN

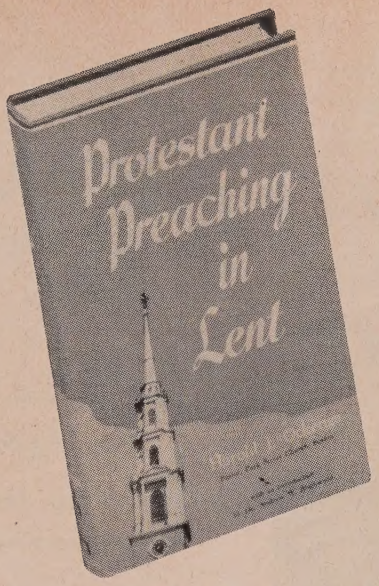
Wallace, Mich.

How About Bishop Sheen?

To the Editor:

Congratulations for a magnificent fight which you are waging against Station WGN-TV and those who would deprive the listening public as well as viewing public of the

(Continued on page 46)



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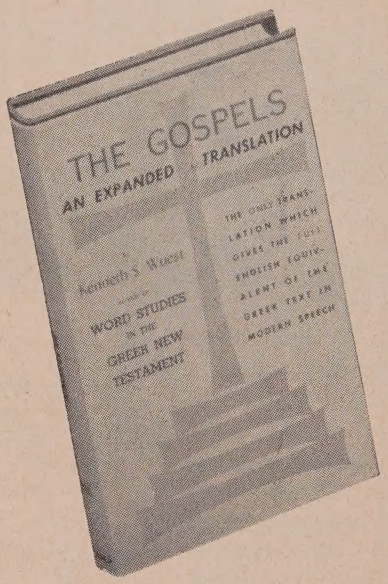
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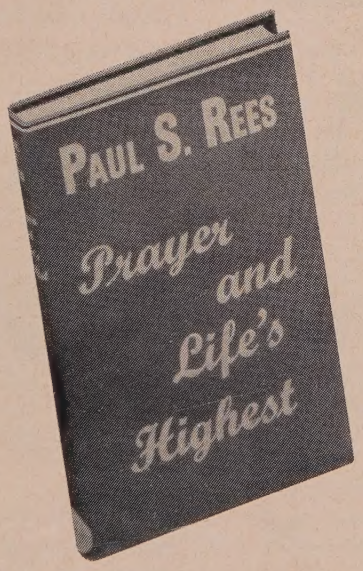

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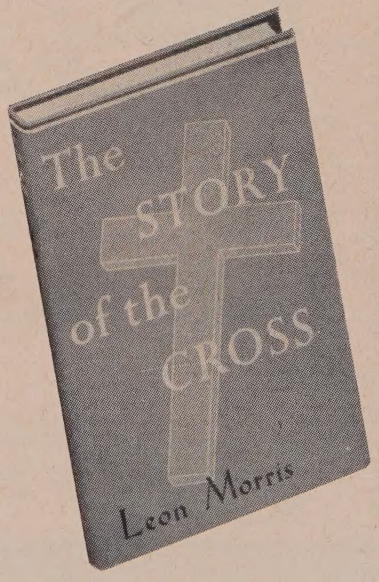

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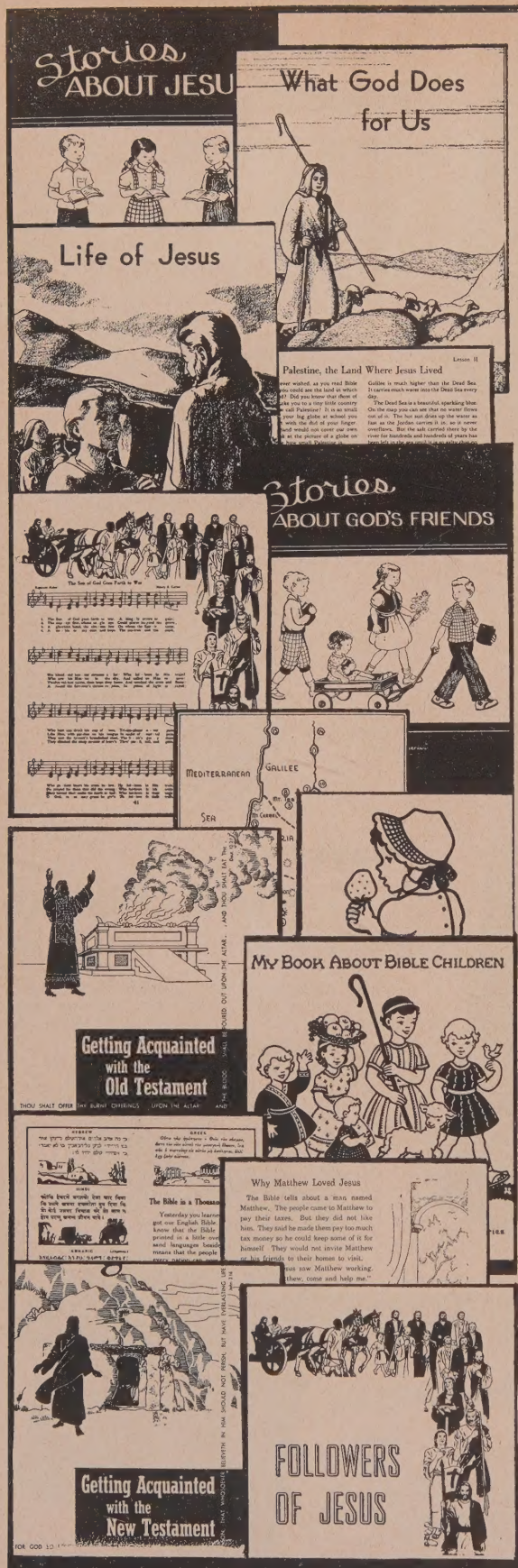
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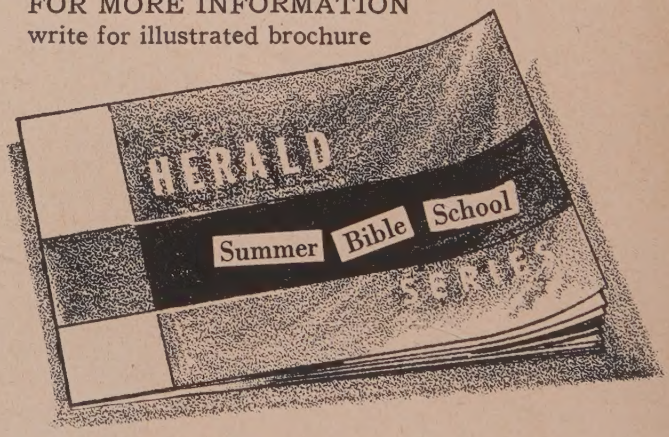

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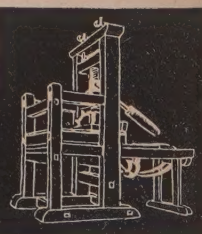

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UNITY IN ACTION

The NAE Formula

By GEORGE L. FORD

Executive Director

National Association of Evangelicals

MILLIONS OF American Protestants have found the National Association of Evangelicals to be the most satisfactory channel for interchurch cooperation. They have found in the NAE cooperation without compromise of their doctrinal convictions or regimentation of their church life. The success of the NAE and its recognition as the representative voice of evangelical Protestantism is based upon a very simple formula.

The NAE stands on conviction. We accept the Bible as the word of God without question or apology. Basic biblical beliefs are set forth in the following NAE Statement of Faith:

1. We believe the Bible to be inspired, the only infallible authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

The NAE recognizes the necessity of personal Christian experience. Individuals affiliating with the NAE must sign a statement accepting the Statement of Faith without mental reservation and testify to a born-again experience in Christ. This conviction of the necessity of a Bible-centered faith and a Christ-centered experience is the foundation stone of the movement.

The NAE acts on principle. Simply stated, this principle is the defense of the freedom of all to live and worship and witness as they feel called of God to do. We believe it is our right to carry on the ministry of the gospel of Christ as we feel led of the Lord and we believe that those rights which we demand for ourselves must be equally granted to everyone.

Sometimes liberal Protestants agree with the NAE position. A case in point is the persecution in Colombia. All Protestants agree that the conditions there which have resulted in the closing of 46 chapels, the burning of 49 churches, the confiscation of 32 others, the closing of 200 schools and the murder of 89 Colombian pastors and lay workers should be eliminated.

Another example is the banning by WGN-TV in Chicago of the "Martin Luther" film. All Protestants have voiced their opposition to this arbitrary act which has amounted to de facto censorship by a sectarian group. The NAE has been at the very heart of the battle, dealing with it not only at the local level but at the national level through the National Religious Broadcasters and by protest to the Federal Communications Commission and to the proper congressional committees.

Sometimes the Roman Catholic Church agrees with the NAE position. An example of this is the proposed visit to Red China by leaders of the National Council of Churches. Originally suggested by a commission of the National Council of Churches, the visit would have cut across the stated position of the United States Department of State. Dr. Clyde W. Taylor of the NAE Washington office wrote to the State Department stating that "the suggested visit of American churchmen to Communist China would be against the best interest of the evangelical believers in China and also against the best interest of our nation." The State Department in reply indicated its appreciation of the NAE position and stated that Dr. Taylor's letter "evidences a clear understanding on the part of the National Association of Evangelicals of the Chinese Communists' motive in encouraging the travel of certain American citizens to Communist China."

The Roman Catholic Church agrees with the NAE in its anti-communistic position though certainly the practices of Roman Catholicism in many countries provides a fertile seedbed for Communism.

But there are times when we stand alone in our belief in freedom. As a matter of fact, there sometimes appear to be great similarities between the position of the Roman Catholic Church and the National Council of Churches on religious liberty. For instance, the action of the Broadcasting and Film Commission of the National Council of Churches which has resulted in the dropping of evangelical radio programs from many local stations throughout the country seems to be based on a belief within the leadership of the NCC's Broadcasting and Film Commission that religious liberty means that they should have the right to carry on their activity as they deem advisable but that restrictive measures of industry and government should be placed upon others. In the field of church extension, leaders of the National Council of Churches have boldly stated that controls should be instituted which would make it necessary for all churches to receive clearance through local councils of churches before re-

(Continued on page 9)

BUFFALO — The Eyes of Evangelicals Are Upon You!

By VERDA BLOOMHUFF

BUFFALO, second only to New York City in size among the cities of New York state, will be the scene of the Fifteenth Annual Convention of the National Association of Evangelicals, April 2 to 4. Sessions will be held at Hotel Statler in the downtown area next-door to the Civic Square.

Known as "The City of Good Neighbors" and also as "The Queen City of the Great Lakes," this rapidly growing metropolis is one of the most easily accessible cities in the country. It is located on the eastern shore of Lake Erie, in the heart of the world-famous Niagara Region and at the gateway to Canada—the natural destination, shipping or exchange point for the huge flow of traffic between east and west, north and south. Standing astride the terminals of eleven major railroads, the western terminus of the State Barge Canal, focal point of the great New York State Thruway, and with a busy airport, the city is the hub of the greatest industrial and commercial activity of the North American Continent. One of America's greatest inland water ports, it is now rapidly preparing for the opening of the St. Lawrence Seaway in 1959. Many visitors make Buffalo their headquarters for side-trips to such famous places as Niagara Falls, the Chautauqua Assembly, Zoar Valley, Allegany State Park, the historic Old Fort Niagara, Letchworth Park, and Watkins Glen, all of which can be visited in a day. Each year thousands of motorists, with Buffalo as a starting point, cross the world-famous Peace Bridge over the Niagara River and vacation in Canada.

Buffalo has an interesting history. The first permanent white settlers came to the area in 1784 and called it New Amsterdam. When the War of 1812 was declared it was a community of 1500 inhabitants, mostly log cabin dwellers. Less than a year later it was attacked by enemy soldiers from Canada and Indians who virtually burned it to the ground. Rising from its ashes, the settlement was incorporated in 1816 as the Village of Buffalo, and in 1825 with the opening of the Erie Canal, its growth as a great center of commerce began. The Pan-American Exposition in 1901 made the city's resources known to the far corners of the world with the result that within a decade it passed from an exclusively commercial city to a great industrial center.

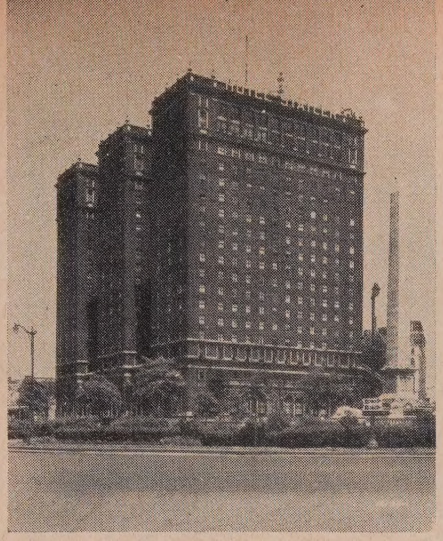
But Buffalo is not all industry and business. Its natural beauties, its comfortable climate, its educational and cultural resources are features which attract some two million visitors annually. With more than 400,000 city-owned trees on its forty-two square miles, the city has been referred to as "The metropolis in a forest of trees." Wide tree-arched boulevards and drives link the ten public parks. Outdoor park facilities include swimming pools, ice skating rinks, baseball diamonds, tennis courts, golf courses, football fields, and thirty-eight playgrounds. The $3,000,000 Zoo is located in 365-acre Delaware Park.

The fine traditions of American culture are expressed by Buffalo's Historical Museum, Museum of Natural Sciences, Albright Art Gallery and other centers rich in cultural values. The city's new Kleinhans Music Hall and Municipal Stadium have been acclaimed by those who have produced events in them as second to none in the nation. The main auditorium in the modernistically-designed structure seats 3,000. Civic Stadium has seated 50,000 for a big event. The big-time events staged in these public structures, and in Buffalo's $3,000,000 Memorial Auditorium annually attract thousands of persons to the city for entertainment, conventions, sports and trade shows. Among the educational institutions highly esteemed by educators all over the world are University of Buffalo, Erie County Technical Institute and State Teachers College. The city has more than ninety public elementary schools, including nine where special attention is provided to the handicapped, retarded, blind and maladjusted children.

Of special interest to NAE Convention delegates is the fact that Buffalo stands among the first cities of the world in the proportion of church membership to population. Its 419 churches represent every faith. Evangelical churches are scattered throughout the city. The Evangelical Min-

isters' Fellowship, composed of men from all the major denominations and independent groups as well, represents approximately 125 churches in the Greater Buffalo area. This group was instrumental in bringing Billy Graham to the city last December for a two-night crusade which resulted in some 600 decisions for Christ. Some of the larger evangelical churches belonging to the Fellowship include: Cazenovia Park Baptist, Dr. J. Palmer Muntz, pastor; Prospect Avenue Baptist (three blocks from Hotel Statler), Dr. Wm. H. Lee Spratt, pastor; and Cleveland Drive United Presbyterian, pastor of which is Rev. Edwin Murray Crawford, chairman of local arrangements for the NAE Convention.

Outstanding among the evangelical educational institutions of this area is Buffalo Bible Institute under the presidency of Dr. Everett S. Graffam. Located in downtown Buffalo, the school has made rapid strides forward within the past few years. Among the active and aggressive independent arms of the church which maintain their work in this city is Child Evangelism Fellowship of Western New York, Rev. Edward H. Sanders, director. This fellowship carries on a vital ministry of Released Time Classes, Home Classes, Training Classes, Summer Camp and Daily Vacation Bible Schools. Youth work is conducted by Rev. Alan T. Forbes under the name, "Youthtime Evangelism Fellowship, Inc." Youthtime sponsors a multiple type of ministry to youth of all ages with a Saturday evening rally at Pilgrim Christian Tabernacle of which Dr. Ernest Hunter Wray is minister and a daily radio ministry under the direction of Mr. Forbes. Outstanding Gospel Missions endeavor to reach the "down and outer" with the Gospel of Christ—among them Buffalo City Mission and White Light Mission. Other agencies carrying on a ministry among churches and lay-people are the Gideons, Christian Business Men's Committee, Christian Service Boys' Brigade, Pioneer Girls and independent works such as the American Mission for Opening Closed Churches.



HOTEL STATLER, BUFFALO, where sessions of the 15th Annual Convention of the National Association of Evangelicals will be held. The noted hostelry is located in the heart of the city. Its ample accommodations make possible a "convention of conventions" all under one roof.

Evangelicals from both Canada and the United States will find the site of NAE's 1957 Convention easily accessible, and none will want to miss the delightful fellowship and spiritual inspiration which always permeate these annual gatherings.

Spiritual Unity

(Continued from page 7)

ceiving building permits. This position of restricted liberty is very much like that of the Roman Catholic Church which is based upon the principle of freedom for the established church and restrictions on all others.

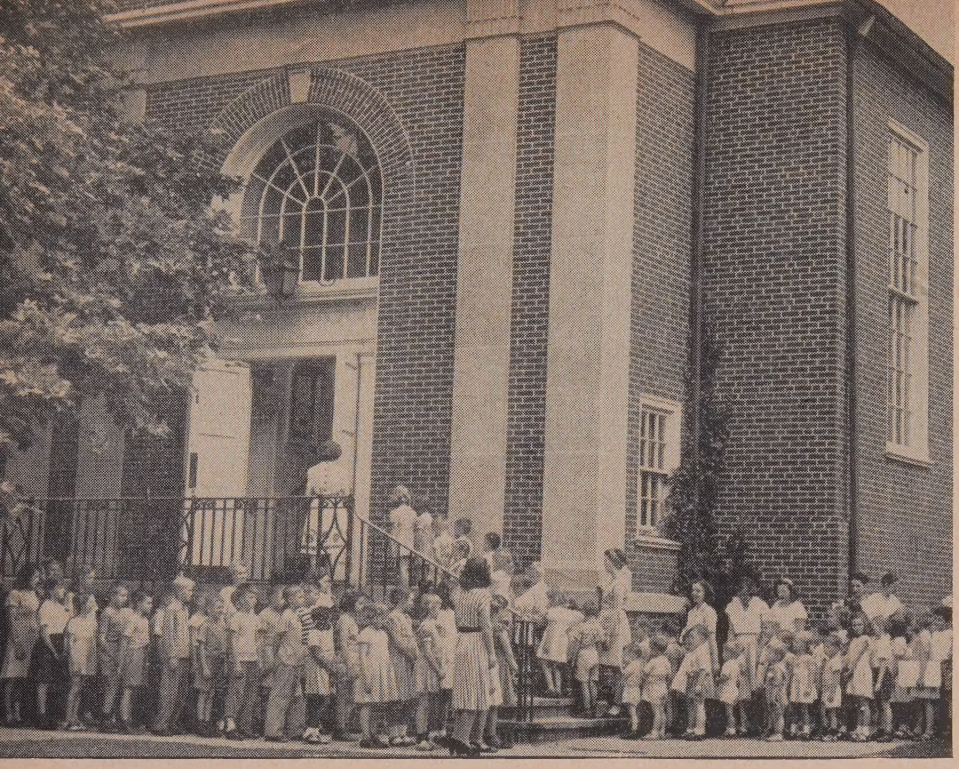
We believe in freedom. We are not afraid of democracy. It is our basis for action.

The NAE depends upon God. We recognize that orthodoxy can become formalism and Christian experience can become purely historical unless there is the daily walking with the Lord. This is the basis of the important work of the NAE Spiritul Life Commission and it is the reason for the midnight prayer meeting scheduled for the 15th annual convention of the NAE.

Following the regular convention session, Wednesday evening, April 3, the convention delegates and observers will assemble for a prayer meeting specifically in the interest of the Billy Graham New York Crusade. Because we are concerned with the need for revival in America and because of the strategic nature of the New York Crusade and because of the way Billy Graham has been used of the Lord for bringing the message of salvation to so many, we are making this the central emphasis of the convention.

We invite all who believe in revival, all who recognize the need for revival, all who are willing to share the responsibility for revival to join with us in this great prayer effort. If you can not attend the convention, make your regular mid-week prayer service, April 3, a time of special prayer for the New York Crusade. So that we will know that you will be praying send a card to the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois, indicating your cooperation. It will be displayed with other cards from your state and from every state showing the unity in prayer for revival.

Because NAE stands on conviction, acts on principle and depends upon God, it has been greatly used of the Lord since its formation in 1942. But its continued success is dependent upon the cooperation, support and, most of all, the prayers of the Bible-believing Christians of America, for "except the Lord build the house, they labour in vain that build it" (Psalm 127:1).



GOD OR MAN IN EDUCATION?

By MARK FAKKEMA

Executive Secretary National Association of Christian Schools

THE EVIDENCE is mounting that our secular education engineers are deliberately committed to the policy of socializing America in and through the educational channel. This avowed policy is so subtly introduced and promoted that many Christians not only unwittingly subscribe to it but actually help put it into practice. As presented, it all seems so reasonable: Our nation is outgrowing its pioneer individualism. We are becoming an unwieldy social mass. The increasing social irregularities call for increased social legislation on the part of paternalistic government. How plausible!

Such reasoning is based upon a wrong diagnosis of social evils. To say that social irregularities call for political regimentation is seeking to purify the water by whitewashing the well. To improve the water flow we must go deeper. We must purify the water.

To improve our social life we should look to regimentation. We cannot legislate morality. We must improve the heart life of our youth. We need a new type of education. The heart of education is the education of the heart. To improve modern lawlessness is to go back to the "law (of God) and the testimonies."

Know this: If the present generation are not taught to control themselves from within, the next generation will be coerced from without. Our present juvenile delinquency is the natural outcome of the present lack of moral and religious education. Instead of cultivating a mental attitude in our youth that trusts the social planners and leans heavily on human understanding, our youth must be taught to "Trust in the Lord with all thine heart and lean not upon thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil" (Prov. 3:5-7).

To understand the present predicament in which we find ourselves educationally, we must not contrast the present socialistic emphasis with a former less socialistic emphasis. Those who do this fail to see the real issue.

THE REAL ISSUE IS GOD VERSUS MAMMON

The real issue in present-day educational decline must be seen in terms of a man-centered versus a God-centered philosophy. Our educational engineers have turned their backs to God. If we rob God of His all-sovereignty we naturally make man all-sovereign. There is no alternative.

We must either serve God or mammon. We cannot do both. The present trend to debunk the glories of American history, to break with the past, to devaluate education and to make mediocrity the goal of education—all this stems from a deep-seated policy to dethrone God and prepare the stage for the enthronement of man on a socialistic basis.

To present the two opposing philosophies in sharp focus, listen to the chief engineer, the master mind of modern socialized education, Dr. George Counts:

> Throughout the school program the development of the *social* order rather than the egotistic impulses should be stressed; and the motive of personal aggrandizement should be subordinated to *social* ends. In promoting practices, in school activities, in the relations of pupils and teachers and administrators, the ideal of a *cooperative commonwealth* should prevail . . . All of this applies quite as strictly to the nursery, the kindergarten, and the elementary school as to the secondary school, the college and the universary.[1]

For purposes of contrast we shall rewrite the above quotation in the light of Christian philosophy. We shall make important substitutions for the words we have italicized in Dr. Count's statements.

> Throughout the school program the development of the *God-centered* order rather than the egotistic impulses should be stressed; and the motive of personal aggrandizement should be subordinated to *Divine* ends. In promoting practices, in school activities, in the relations of pupils and teachers and administrators, the ideal of communion with God should prevail . . . All this applies quite as strictly to the nursery, the kindergarten, and the elementary school as to the secondary school, the college and the university.

If we compare Dr. Count's quotation with our modified form, we sharply contrast the difference between the socialistic philosophy of education and the Christian philosophy of education. Note, both philosophies agree in their condemnation of "egotistic impulses" and "personal aggrandizement." They differ fundamentally on the question, what or who is ultimate—Man, conceived as a social order, or God?

The way out of this generation's educational spree is the way back to an education that honors God's Word. "My son, give me thine heart, and let thine eyes observe my ways" (Prov. 23:26).

1 *Dare the School Build a New Social Order?* p. 21.

The Fulton Street Prayer Meeting and a Revival that Swept America

By E. W. LAWRENCE[1]

THE AUTUMN of the year 1857 was signalized by a convulsion in the commercial life of the United States. Banks stopped payment, and thousands of people became unemployed. As so often happens, that in days of adversity men begin to consider anew the deeper things of life, so was it in 1857. Throughout the USA there was a most remarkable display of divine grace.

Revival fires spread across America, from Atlantic to Pacific seaboards. Revival fires broke out in Britain, and other parts of the world as well.

Just as the darkness precedes the dawn of a new day, so the months prior to the 1857 revival found America absorbed in the pursuit of pleasure and profit. Men became rich, and then squandered away their wealth in pleasure seeking.

"Recklessness of expenditure, extravagance in living, display in furniture, equipage and dress had attained a height unexampled in the previous social history of our country, and utterly inconsistent with the simplicity and virtue of our fathers," said one American writer.

In his little book, "Old Time Revivals," John Shearer writes: "Crimes of violence rapidly increased. Spiritualism in its modern phase had its rise in America about this time, and soon its foul flood was flowing strongly. It fiercely assailed the marriage relationship, and openly espoused the doctrine of free love. Corruption was potent and unashamed in commercial and political life, while the cruel evil of negro slavery was still established by the law of the land. Atheism lifted its head boldly, and the mass of men seemed thrice hardened in indifference."

As in even the worst years of Israel's decline, there still remained a faithful remnant. They were freed from the abominations that surrounded them. And they trembled when they thought of the possible future of a people who were so absorbed in the things of time and sense.

The spiritual and social condition of their fellow citizens burdened them. It drove them to their knees, and they sought God in humility and penitence. Like Daniel in the Bible story, they confessed the nation's sins as though they were their own.

Way back in those 1850's believers began gathering together in "prayer circles." In various parts of the United States this was the situation. Meetings gathered in numbers and intensity, and in some instances became one of the most outstanding institutions of the various cities.

Believers in places more distant heard of these gentle movings of the Spirit, prayed themselves, and many of them also visited the initial prayer gatherings in New York City. This 1857 awakening and moving of the Spirit should really be called "the revival of the united prayer meeting." Throughout its entire course prayer was the chief and almost only instrument used of the Holy Ghost.

In this year 1957 the hearts, and minds, and prayers of people are again being set on New York. New York is becoming the most prayed for city in the world.

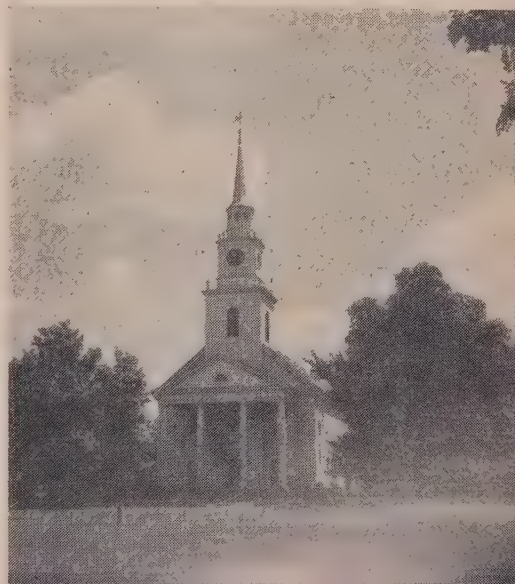
Conscious of the great need, and the pregnant opportunity, and that revival in New York would be the commencement of revival throughout America and lands far distant, Billy Graham will conduct his city (and state) wide crusade there, during the months of May and June.

With all our hearts we believe that what God did in 1857 He can do again. So back to New York and Fulton Street in 1857 one hundred years ago.

Jeremiah Lamphier, city missionary in New York, was one of those greatly burdened by the Spirit at the state of affairs in his native city. God drove him to his knees. In the lecture room of the Old Dutch Church, Fulton Street, he spent a season of prayer each week. Then he invited others to join him.

The first of these weekly united prayer meetings was held on Thursday, September 23, 1857. He'd brought the burden of his heart before other like-minded believers, and although at his first "meeting" he had to spend the first thirty minutes alone, yet he refused to be discouraged. His faith was rewarded, for after half an hour, five others joined him. These weekly meetings continued and increased both numerically and in spiritual power.

Later on a meeting was held each day at noon. When the lecture room became too small to accompany those who attended, they moved into the larger auditorium of the church. Even this was soon filled and overflowing, and they broke the company up into nine separate gatherings, each of which met in a different part of the city.



NEW ENGLAND'S MEETING HOUSES were thronged for powerful soul-saving revivals as a result of the flame that spread from the Fulton Street prayer meeting. Charles G. Finney was the most noted of the revivalists of the time.

Henry Ward Beecher then caught the flame. So much so that Beecher himself had to convene a series of preaching services. And at the end of every meeting people were invited to "come forward" in open surrender to Christ. They did, by the score. The noted preacher Theodore Culyer was "roped in" by the Spirit, and it is reported that 10,000 converts to the faith were registered in six months, under his ministry alone.

In Philadelphia over 3,000 people each day crowded Jayne's Hall for a period of several months. And their theme song, "Stand Up for Jesus" became virtually the battle-cry of the city.

An estimated 6,000 attended the twenty daily prayer meetings in New York proper. Boston, "the cold intellectual center that it has always been," as one writer has described it, also caught the revival flame, and in some of their staid old churches, hoary as they were with age, prayer meetings ran into revival meetings, and thousands flocked to these new centers of spiritual light.

"Over Pittsburgh and into Cleveland" — I am quoting — "and on to Chicago, and even to Omaha, these prayer meetings spread until a traveler said in coming from Omaha that there was one continual prayer meeting for two thousand miles."

People gave prayer first place in their lives. One New York business man, so the story goes, received a client from a distant state. The prayer meeting time came along, and he told his prospective customer that he'd have to "drop the business" until after he got back from the prayer meeting. That, he said, was the most important thing in his life.

The visiting merchant begged him to "drop the meeting for once," so that he could complete his business purchase and return to Albany by an early steamer. Point blank he refused. But there is a sequel to that, for the Albany merchant was so affected that it ultimately resulted in his conversion to Christ, and he also started a noon-day prayer meeting for revival in his home center.

Perhaps this is the place to mention that these revival prayer meetings were held for one hour daily, and were so arranged that business men in the locality could drop in during their lunch-hour break, and if only present for five or ten minutes, take part in the intercessions before the Throne.

With what result? As back in 2 Kings 3:16-20, into once thirsty valleys, now covered with the "ditches" of God's penitent and praying people, there came channels brimming over

with the water of eternal life.

But these "prayer meetings" became much more than seasons of prayer. Happy seekers after God were found everywhere.

Chas. G. Finney was preaching up in New England that winter, and powerful soul saving revivals followed as a consequence. And there were others also who were caught up in the evangelistic flame.

Someone has referred to this renewal of evangelistic enterprise as being "essentially a deep national movement, based upon prayer rather than preaching, that restored the spiritual balance of thousands of American people."

D. L. Moody, then a young lad in Chicago, caught the flame. He was working in a shoe shop, and took some of his customers with him to the mid-day meetings. In a letter home to his mother at this time he said: "I go to meetings every night. Oh, how I enjoy it! It seems as if God were here Himself." It was here that the future soul winning work of Mr. Moody was born.

Back in those 1857 days the impenitent began to realize that the Christians did really love them and care for them, and many of them were ultimately led into the Kingdom.

The business world also had an upheaval, and as a result of the prayer meeting movement, thousands of dollars in outstanding bad debts were paid back to their real owners.

The denizens of the world of crime were not by-passed. They heard of the revival prayer centers, and discovered that sin degraded souls were welcomed and then prayed for. Many of them began to look upwards, and encouraged thus to turn from their evil ways, they took heart and hope again. Prayer disarmed the opposition, and encouraged the weak to think that they also might come under the regenerating influence of Christ.

"The Spirit of God moved upon the face of the waters," so the Bible says. And it happened again in 1857. The U.S. Navy was affected by the revival. Crews were challenged, and influenced for God. It is said that one captain and the entire crew of thirty men were all converted at sea, and returned to harbor rejoicing in the freeness and fullness of salvation.

The U.S. Battleship "North Carolina" lay at anchor one day in New York Harbor. This ship had a complement of one thousand. Among the crew there were four Christian believers (of three different denominations), and they covenanted and met together for revival prayer on the orlop deck, far below the water line. This retired part of the ship they used as their prayer rendezvous.

One night the Spirit suddenly came upon them. Unconsciously they burst forth into singing. The singing rose to the decks above and created great astonishment among the other members of the crew. Their ungodly shipmates ran down to break up the meeting and to mock, but in one moment mockery was turned into the crying of penitent sinners. The prayer meetings were continued night after night, many of the crew attending, and many of them also coming to a saving knowledge of the Lord Jesus.

The "North Carolina" was a receiving ship, and its men frequently drafted into other parts of the U.S. Navy. Thus it was that revival blessings spread not only throughout the entire navy, but to other parts of the world as well, through the contacts made at the various ports of call.

Such is the power of prayer. Such is God's willingness to honor His servants who cry to Him night and day. The apostle James said one day that "the effectual fervent prayer of a righteous man availeth much."

That happened in 1857. One hundred years have since passed into history, and today, New York, the entire North American continent, Europe, and the world, need a fresh touch of the hand of God. It is now the earnest prayer of multitudes that during the 1957 New York Greater Evangelistic Crusade God will do a new thing, and break through, so that this may be the beginning of "revival in our time."

Will *you* pray?

1 E. W. Lawrence, an English evangelist, touched by the Billy Graham crusade in London, wrote this article to stimulate interest in Dr. Graham's coming New York crusade. It first appeared in the *Gospel Banner* and is used by permission.

THE STORY OF THE NATIONAL ASSOCIATION OF EVANGELICALS

THE NATIONAL ASSOCIATION OF EVANGELICALS was organized in 1942 to serve all Bible-believing Christians at the interdenominational level. Providing a means of cooperation without compromise, it now represents 41 complete denominations, individual churches from some 40 other denominational and undenominational groups, many Bible schools, colleges and seminaries, ministerial fellowships and evangelistic organizations as well as individual Christians. The actual membership now numbers two million with a service constituency of ten million through NAE commissions and affiliated agencies.

The objectives of the NAE are:

1. To provide a vehicle through which all believers in the Lord Jesus Christ may become united and articulate in matters of common interest and concern.
2. To foster fellowship and good will among all those of "like precious faith."
3. To establish a common front and a representation of evangelical interests, and the promotion of evangelical truth against the inroads of modernism in Christian institutions and in public life.
4. To guard and promote religious freedom guaranteed us under our Constitution.
5. To provide our constituents with services which will enable them to accomplish more quickly and efficiently the speedy evangelization of the world.

The NAE is a voluntary association and not a council of churches. It promotes spiritual unity but does not seek the organic unity of churches. It has no means of exercising control over its members, though it encourages representative united action in many fields of endeavor. Essential services are maintained in every major field of activity.

Believing that Christians "cannot walk together unless they are agreed" on the eternal Christian verities all members of the NAE are required to sign the following "Statement of Faith":

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spirtual unity of believers in our Lord Jesus Christ.

Most American Protestants believe these fundamental truths, but many do not. Because the major inter-church agencies in the USA are controlled by those who do not and because these councils of churches will not commit themselves to such a doctrinal statement for fear of offending considerable sectors of their constituency, evangelicals felt constrained to provide an organization which would have a strong, clear and unmistakable testimony for "the faith once for all delivered unto the saints."

During the comparatively short span of years in which the National Association of Evangelicals has been in existence it has expanded its services to include many phases of Christian action. It is now doing effective work in such fields as Public Affairs, Evangelism, Higher Education, Sunday School, Christian Day Schools, Publications, Foreign Missions, Social Action, Evangelical Action, Laymen's Work, Youth Work, Radio-TV Broadcasting, Government Chaplaincies, World Relief, International Relations, Stewardship, and the Spiritual Life.

Public Affairs

The office of Affairs of the National Association of Evangelicals was established in Washington in 1944, and since that time it has served as a liaison between the Evangelical constituency in the United States, and the US Government.

The Office of Affairs in Washington has two main purposes—information and representation. First of all, it serves to keep Evangelicals informed on matters which are pending before the various branches of the government in Washington. In many cases the Washington office is called upon to provide specific information concerning particular matters which may be handled by various officials of the Executive Branch of the Government. Secondly, the NAE Office of Affairs serves to make representation to the government on matters which are of particular concern to Evangelicals across the nation.

Prior to the establishment of the Washington office, it was necessary for Evangelicals to handle their various matters in Washington through the medium of correspondence. This often involved unnecessary delays and unsatisfactory representation in many cases. In 1944, when the necessity of representation in the Nation's Capital became increasingly clear to the leaders of NAE, the decision was made to establish the Office of Affairs. Dr. Clyde W. Taylor was selected to direct this office.

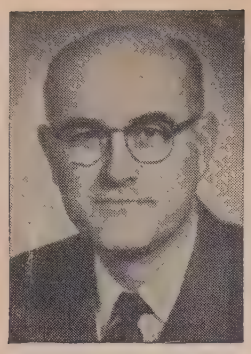
Since its establishment, the Washington office has proven its worth many times over. Its activities have involved approaches to almost every section of the government—the State Department, the Bureau of Internal Revenue, Selective Service, the Department of Justice, the Foreign Operations Administration, the Immigration and Naturalization Service, the Department of Health, Education and Welfare, the Department of Defense, Army, Navy and Air Force, Civil Defense, the Post Office Department, the Veterans Administration, the United States Information Agency, the Treasury Department, the Department of Commerce, and numerous other government agencies.

In addition to all this, the Washington office has served to keep Evangelicals informed of Legislative matters on Capitol Hill. Every session of Congress sees numerous bills which involve Evangelical concerns or are intensely interesting to Evangelicals throughout the U.S.

The voice of evangelical Christianity is now heard, through the NAE, in Congressional investigations and is frequently quoted in the *Congressional Record*. Whenever possible the Gospel of Christ and its implications in the affairs of the government, and in the lives of individual leaders, has been brought to the foreground by NAE's representatives in the Capitol.

It could be said that NAE's Office of Affairs is the Washington embassy

(Continued on page 27)



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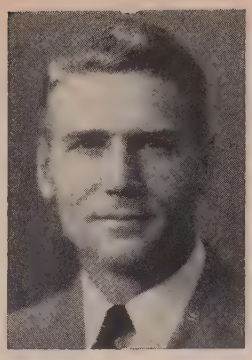

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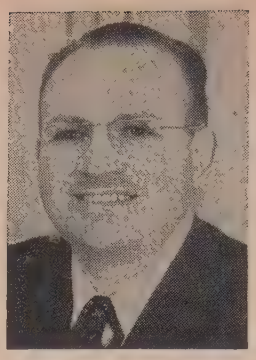

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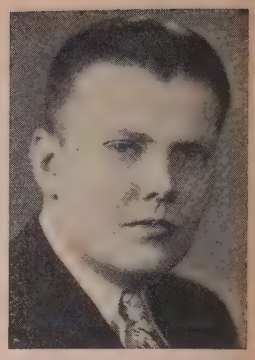

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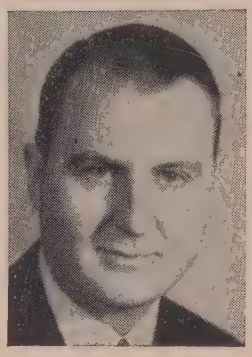

Rufus W. Jones
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Stephen W. Paine
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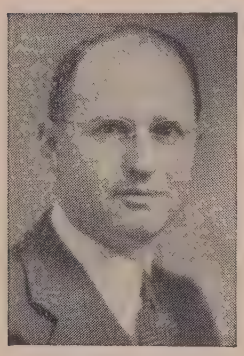

Paul S. Rees
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Seth A. Rohrer
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H. H. Savage
Executive Committee

Irvin S. Yeaworth
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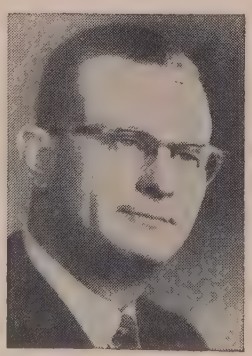
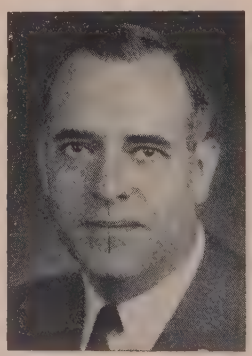


Thomas F. Zimmerman
Radio



Frederick C. Fowler
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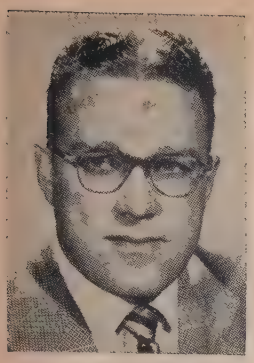
Education

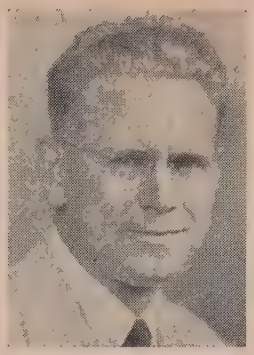
NAE Officers, Executive Committee, Board of



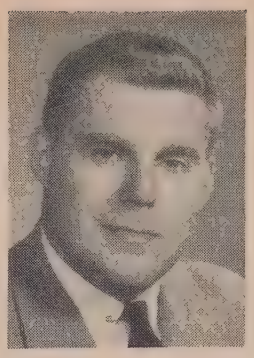
Gunnar Hoglund
Youth

Jared F. Gerig
Evangelism

A. C. Snead
Foreign Missions



J. Palmer Muntz
International Relations



Robert Walker
Laymen

Ernest Keasling
Press and Publicity

Ohio, Presbyterian USA; Thomas F. Zimmerman, Springfield, Mo., Assemblies of God.

Class of 1958

P. W. DuBose, Zellwood, Fla., Disciples of Christ; Howard W. Ferrin, Providence, R. I., Independent; Roy Hollomon, Topeka, Kansas, Southern Baptist; James Henry Hutchins, Pasadena, Calif., Congregational; J. P. McCallie, Chattanooga, Tenn., Presbyterian US; Gerald B. Smith, St. Paul, Minn., Independent; Frank W. Smith, Des Moines, Iowa, Open Bible Standard; Cryil H. Steinmann, Atlanta, Ga., Christian and Missionary Alliance; Fred P. Thompson, Jr., Chicago, Ill., Disciples of Christ; Howard E. Tucker, Pittsburgh, Pa., Presbyterian USA; William Tapper, Chicago, Ill., Baptist.

Class of 1959

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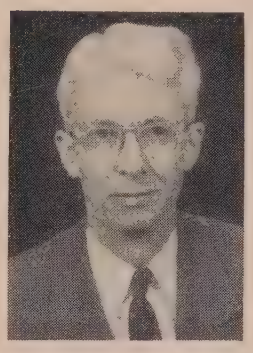
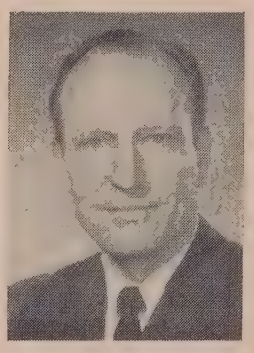


S. Richey Kamm
Social Action



Armin Gesswein
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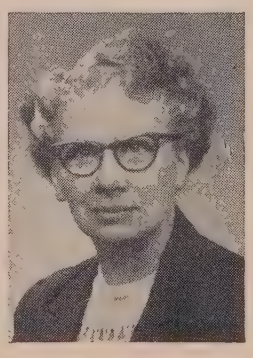
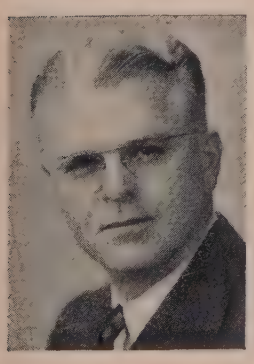
H. L. Chesser
Stewardship



Mrs. Merrill C. Tenney
Women's Fellowship

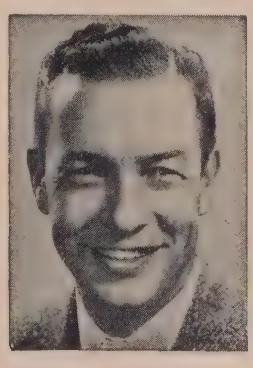
Leslie R. Marston
World Relief



Douglas G. Scott
Chaplaincies

William K. Harrison
Evangelical Welfare

Mark Fakkema
Christian Schools



Clate A. Risley
General Secretary NSSA

Merrill C. Tenney
Publications

Administration, Commission Chairmen and—

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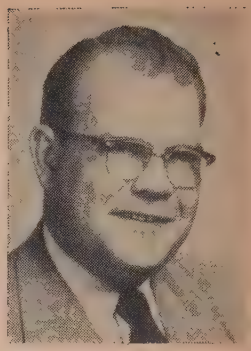
Executive Director

James DeForest Murch
Editor UEA

Clyde W. Taylor
Secretary of Affairs

J. Elwin Wright
International Relations



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Robert E. Swanson
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Verda Bloomhuff
Office Editor UEA

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(By Denominational Designation)

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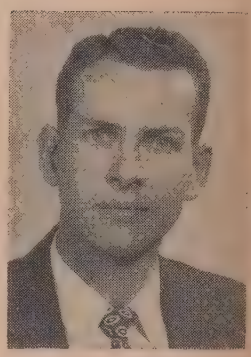

Donald H. Gill
Asst. Secretary of Affairs

W. J. Anderson
Purchasing Office

Wendell Rockey
Director of World Relief

Mahlon I. Macy
Central

Albert S. Taylor
Eastern

Don W. Rogers
Great Lakes

Chas J. Anderson
Midwest

Wilmer N. Brown
Northwest

Walter L. Penner
Southwest

Members of the Staff for the Year 1956-57

Buffalo Convention Program

(condensed)

Tuesday Morning, April 2

Evangelical Foreign Missions Association—World Missions Area Reports: Africa—Rev. E. L. Phillips; Europe—Dr. Noel O. Lyons; South Asia—Rev. R. S. Reilly; Southeast Asia—Rev. L. L. King.

Commission on Evangelism and Church Extension—"The Portland Story," a motion picture of a typical Billy Graham Campaign. Panel Discussion on "Union Campaigns." Rev. Dale Cryderman, moderator. Panelists: Dr. Paul Rees, Dr. S. A. Witmer, Dr. H. H. Savage and Dr. E. Eugene Bell.

Board of Directors, National Religious Broadcasters.

Executive Committee, National Association of Evangelicals.

Tuesday Afternoon, April 2

Evangelical Foreign Missions Association—World Missions Area Reports Continued: Far East—Dr. Eugene Erny; South Pacific—Dr. A. C. Snead; Middle East—Rev. George Constance; Latin America—Dr. Milton Baker; Literature—Rev. Henry Wagoner.

NAE Board of Administration.

Business Meeting, Evangelical Action Commission.

Tuesday Evening, April 2

Presiding: Dr. Don R. Falkenberg.

Addressette: "Our Contribution to Evangelical Unity," Dr. Thomas F. Zimmerman.

Presidential Address: "Demonstrating Oneness in Christ," Dr. Paul P. Petticord.

Wednesday Morning, April 3

Presiding: Dr. C. C. Burnett. Devotional Message: "Union With Christ the Secret of Oneness in Christ," Dr. A. C. Snead.

Evangelical Foreign Missions Association.

Evangelical Youth Commission. Forum: "Where Do We Get Better Youth Leadership?" led by Rev. Don Rohrs. Panel: "Sex and Marriage—How Do We Teach It to Young People?" led by Rev. Gunnar Hoglund.

National Sunday School Association. Panel: "Present Christ—Teach With Success." Panelists: Ten Christian education leaders; "Present Christ to the Family." (Ways of observing National Family Week.) Dr. Clate A. Risley.

Commission on Spiritual Life—Dr. Armin R. Gesswein.

Business Session World Relief Commission.

Commission on Evangelism and Church Extension General Theme: "Church Extension and What to Do About It." "Reaching Out," a thrilling picture story of church extension in action. Discussion: "Methods for Starting New Churches." "A City Planner Looks at Church Extension," Dr. Robert C. Hoover.

Army and Navy Chaplaincy Commission, Navy motion picture: "The Golden Moment." Followed by discussion on "The Chaplain's Role in Relation to Today's Youth."

National Religious Broadcasters.

Women's Evangelical Fellowship Commission.

Commission on Social Action, "What Is Christian Social Work?" Mr. Gordon Jaeck, Chairman, with Judge Talbot Ellis, Gilbert James and others. "What Are the Social Problems Confronting Evangelicals?" Mr. Frank E. Houser, Leader, with Roy S. Hollomon, Arthur D. Zahniser, etc.

National Association of Christian Schools. Address by Dr. Enock C. Dyrness. Business Meeting, with report by Dr. Mark Fakkema. Address: "Educating Children in the Lord," Dr. Charles Seidenspinner.

College Division, Educational Commission. Annual Business Meeting, with Dr. Stephen Paine, Chairman.

North American Association of Bible Institutes and Bible Colleges. Annual Business Meeting: Report by Dr. Charles Seidenspinner, President. Report by Dr. S. A. Witmer on "Summer Institutes for Teachers." Panel: "Keeping Our Schools Virile and Vital Through God in the Light of Today's Needs." Panelists: Dr. Allen Fleece, Dr. Howard W. Ferrin and Dr. Roger Congdon.

Seminary Division, Education Commission. Discussion: "Ways to Increase Spiritual Fervor on our Campuses." Dr. J. C. McPheeters. Reports and discussion on the accreditation. Discussion: "Seminary Finance," led by Dr. T. Leonard Lewis.

Commission on Evangelical Action.

Wednesday Afternoon, April 3

General Business Session. Presiding: Dr. Paul Petticord. Address: "The Lost Chord in Evangelism," Dr. Billy Graham. Period of Prayer. Reports.

Wednesday Evening, April 3

Presiding: Dr. Paul P. Petticord.

Demonstration: "Possessing the Land" under the direction of Dr. George L. Ford.

Message: "From Hinduism to Christ," Mr. Ben Das.

Addressette: "Demonstrating Teamwork," Dr. Vincent Brushwyler.

Address: "True Oneness in Christ," Dr. Armin R. Gesswein.

Thursday Morning, April 4

Presiding: Dr. Jared F. Gerig. Devotional Message: "Individual Lives and Energized Labors," Dr. A. C. Snead.

National Sunday School Association. "Be a Better Pastor," Rev. Bert Webb. "Present Christ to the Nation—How to Promote N.S.S. Week," Mr. Ralph Cues. Motion picture: "Let's See a Sunday School Parade." Workshops.

Commission on Evangelism and Church Extension. General Theme: "Missions in Our Jerusalem and Judea." "A Survey of Home Missions Opportunities," Dr. Harold Sheets. "Home Missions in Our Colleges and Bible Institutes," Dr. Rufus Jones. "Who Is Doing What About Home Missions?" Rev. Victor Trimmer.

Army and Navy Chaplaincy Commission. Army Motion picture: "The Chaplain." Address and Discussion: "The Church's Role in Relation to Her Children, Her Youth and Her Servicemen."

Commission on Social Action. Topic: "Evangelicals Prepare for Public Service." Panelists: S. R. Kamm, Leader, Mr. Harry Seamans, Dr. Clyde W. Taylor and Dr. Hudson T. Armerding.

National Religious Broadcasters. Business Meeting, with Election of Officers.

Educational Commission (All Divisions). Annual Business Meeting: Reports by Dr. Charles Seidenspinner, Chairman, and Dr. Merrill Tenney ("Graduate School of Missions.") Panel: "The Centrality of Christ." Panelists: "In Curriculum," Dr. Stephen Paine; "In Moral Training," Dr. Mark Fakkema. and "In Teacher Training," Dr. Roger Voskuyl. Public Inspirational Session. Address: "Christian Education in Today's Changing Spiritual Climate," Dr. V. Raymond Edman.

Evangelical Foreign Missions Association. Business session. Election of officers. "Program 1957-1958."

Evangelical Youth Commission. Forum on "How to Give Young People Vocational Guidance," led by Rev. Wesley Carlson. Panel: "A Church's Youth Program—How to Set It Up," led by O. W. Polen.

Laymen's Advisory Council. Discussion on "Laymen Demonstrating Oneness in Christ."

Women's Fellowship Commission.

Stewardship Commission: Setting up a Dun and Bradstreet type of information bureau concerning financial administration of Christian organizations.

Commission on Evangelical Action.

Commission on Spiritual Life.

Thursday Noon, April 4

Laymen's Advisory Council Luncheon. Chairman: Mr. Robert Walker. Speaker: Mr. R. Stanley Tam.

Thursday Afternoon, April 4

General Business Session. Presiding: Dr. Paul Petticord. Devotions: Rev. Gerald S. Stover, Niagara Falls Calvary Baptist Church; Reports: Final Report of Resolutions Committee. Report of Nominating Committee. Election of Officers and Board of Administration.

Thursday Evening, April 4

Presiding: Dr. Paul P. Petticord.

Address: "The Dynamic Performance of an Alert Minority," Dr. Clyde W. Taylor.

Addressette: "Investing for Eternity," Dr. H. H. Savage.

Address: "One Lord and One Faith," Dr. J. C. McPheeters.

Action Editorial

James DeForest Murch

The Call to Buffalo

▪ WHEN THE National Association of Evangelicals holds its Fifteenth Annual Convention in Buffalo next month America will see another demonstration of evangelicals united for action. The gathering will be an intimation of the great things which are in store for Bible-believing, Christ-honoring Protestantism in the days ahead.

It is later than men think, according to the clock of God. Time is running out and the world is still bound by Communism, Secularism, Modernism, Paganism and Romanism. Its basic trouble is Sin. God's Word is the only salvation of God's World.

Yet many who boast of their loyalty to that Word allow selfishness, provincialism, reaction, denominational pride, and lack of vision to keep them from joining forces in a great united front to meet these evils head-on. They hesitate to join hands in an unalloyed evangelical fellowship around the world for a challenging testimony of the "faith once for all delivered to the saints."

Slowly but surely the NAE is being accepted as the medium which offers the best in leadership, program and services for the accomplishment of this high objective. The NAE is growing in numbers, prestige and power. At Buffalo evangelicals will hear the greatest reports in the history of the organization in such fields as evangelism, education, missions, benevolence, radio and youth work. Addresses that deal frankly with world issues, sermons that will inspire church leadership to new consecration, and program-building adequate for the hour will mark the convention from beginning to end. An atmosphere of prayer, spirituality, good fellowship and power will be felt throughout.

We urge our readers to attend. If you cannot come, send somebody. Let us all be in prayer for the leadership and blessing of the Holy Spirit. Let us beseech God for the opening of the flood-gates of evangelical cooperation. These are crucial days and evangelicals must measure up. We must do it, we can do it by the grace of God!

State Education?

▪ AGAIN THE EISENHOWER administration is bringing pressure to bear in behalf of Federal aid for public education. Again the great majority of informed citizens oppose it.

When the administration proposed the legislation in the last Congress there was a widespread conviction that its passage would inevitably lead to Federal control of education and the weakening of the historic American right of local self-government of school systems.

Evangelicals had an additional yet definitely related reason for their opposition. The "powers that be" in public education at the national level, both in the United States government and in the National Education Association, champion the cause of "progressivism." Due to popular criticism levelled against this liberal educational fad of modern times, there have been some modifications of crass Deweyism, but there remains adamant advocacy of a humanistic educational philosophy.

Should the Federal government come to dominate our local school systems the last vestiges of distinctively Christian influence would eventually be scrapped. At the community level, especially in many rural and suburban areas, there are still strong church and parental compulsions which boards of education respect. In these areas "progressivism," agnosticism, socialism and extreme internationalism are unpopular and cannot thrive in the classroom.

We are not unmindful of the assurances which Washington hands out with its Federal aid plan. But any student of American government knows that Federal control always follows Federal money. Centralization of authority in Federal bureaus and bureaucrats is the inevitable end of Federal aid.

We should like to see the Federal aid for education issue fought out on the basis of high principle. Last time, unfortunately, the legislation was killed on the racial integration issue. This time we predict that in one way or another Federal aid will be defeated again.

Americans are not really for state education!

Let Everybody Pray!

▪ PRAYER DAY at the NAE'S Buffalo convention will be of high significance to evangelicals everywhere. We have already (*Action*, February 15) emphasized the importance of nationwide participation in the prayer meeting to be held the night of April 3.

Under the leadership of Dr. Armin R. Gesswein there will be a great calling on God for national revival and particularly for Billy Graham's Greater New York Crusade. Possibly your church or a group of people in your church will want to take this Wednesday night to join your brethren in Buffalo in spiritual fellowship unitedly carrying the same burden to the mercy seat.

This can be one of God's greatest nights in history. Let us pray, prepare and participate in this challenging hour.

Decisions for Freedom

▪ WE REJOICE that two major television stations in the Middle West have decided to show the "Martin Luther" film (*Action*, February 15). On March 8 the *Milwaukee Sentinel* station WISN-TV gave it the world television premiere. On April 23 Chicago's station WBKB-TV will show the film.

Still the tidal wave of protest drenches Chicago's WGN-TV for its un-American action in suppressing the film originally scheduled for showing during the Christmas season. The Chicago Committee for Freedom of Religious Expression has filed a formal petition, signed by 150,000 Chicago citizens, with the Federal Communications Commission in Washington. WGN, the *Chicago Tribune* station, still bows to Roman Catholic pressures.

It is interesting to see how the Roman hierarchy, hoist by its own petard, is resorting to specious alibis to save face with the American public. Its unofficial magazine, *Commonweal*, now says WGN was wrong in its action. The Rt. Rev. Msgr. Edward M. Burke of Chicago, a relatively minor official of the archdiocese, says the Church "will not protest the decision" of WBKB-TV and denies that the "archdiocese was responsible" for the WGN incident. The evidence is mountain high that the Roman Catholic system suppressed the film. The hierarchy alone know the exact language of ecclesiastical diplomacy by which it could be categorically and satisfactorily stated.

It is encouraging to know that most television station managers believe in the fundamental American freedoms and are willing to practice them.

The Tragedy of America's Newborn Religiosity

■ AMERICA'S RELIGIOSITY is the marvel of our day. More people believe in a god than ever before in our history. The churches, synagogues and temples are filled to overflowing.

In 1850 only 16 per cent of the population were recorded on church membership rolls. By 1955 the percentage had risen to 60.9. The comparison is not quite fair, however, since many church records in the early days listed only the heads of families. Nevertheless religion in America is at an all-time high.

Under the circumstances one would think that America would show some signs of being a highly moral place to live and that she would be giving high moral leadership to the world. Such is not the case. The percentage of crime is higher than ever before. Sadism and brutality of the lowest order abound. Suicides are on the increase. Divorces and multiple marriages were never so common. Juvenile delinquency has become Public Enemy No. 1.

The national government reflects these trends. From 1776 to at least 1926 the United States of America was considered to be a measurably Christian nation both by its citizens and the world at large. Our founding fathers were almost all Christians and did not hesitate to say so both in public and private. The fundamental law of the land was Bible based. Black in his authoritative *American Constitutional Law* says, "The whole purpose and policy of the law assume that we are a nation of Christians."

There is a great show of religiosity in the government today but the President in his public prayers fails to mention Jesus Christ; the Secretary of State sacrifices the Christians of the Middle East in a policy of Arab collaboration; the Supreme Court rules religion out of the public schools; our commitments to the United Nations force us to compromise our Christian testimony in dealing with world problems and require us to be "political bedfellows" with every national and international force intent upon the ultimate destruction of Christianity.

What kind of religion is this that has taken hold of America? What are its moral principles? Who is its God? If the actions of its adherents are any indication, it is not the religion of the Bible. Its god is not the God of Abraham, Isaac and Jacob—the God and Father of our Lord and Saviour Jesus Christ—who said, "Thou shalt have no other gods before Me."

What insidious forces are undermining the true Christian faith in America? Who are responsible for creating the new god before which the masses are worshipping?

First of all, "liberals" in the American churches, colleges and theological seminaries are guilty. They will deny the allegation and assert in all good conscience that they have cleared the true religion of the theological debris of the centuries and have given America a new grip on God. In fact, they have wrecked the faith of men in the sure foundations. They have substituted a search for an intangible god. In place of morality they have given us an amoral view of life. They have taken away heaven and hell. They advocate an "inclusive" church membership and are promoting an "inclusive" ecumenicity that has little or no relevance to the Christian unity of the New Testament. Their church programs are filled with dances, bridge and cocktail parties. It is almost impossible to distinguish their church members from people of the world, if one is to judge by their conversation, philosophy of life or moral conduct.

Another factor in the fashioning of our new national religion is the modern American public school. American education has accepted a basically humanistic philosophy. This commitment has necessitated abandonment of the Christian philosophy of education since the two are incompatible. It was only logical and natural that the Christian traditions of Bible reading and prayer in school sessions, the observance of Easter and Christmas, Christian requirements for teacher acceptability, favorable references to the church and the Christian era in textbooks and close cooperation with the Christian churches in the community should be scoffed at and eventually abandoned. Today's children and youth in most of our public educational institutions are taught, either by precept, example or implication, that the Christian religion and Christian morals are unimportant factors in the building of a life.

Then, too, America is being flooded with immigrants from other nations whose ideologies are not Christian. We are not unmindful of the many wonderful Christians who have come to us from foreign shores. We thank God for them! But great numbers of our immigrants are Jews, Moslems, Buddhists, atheists and agnostics. Large groups of nominal Christians are Roman or Greek Catholic with so-called "continental" ideas of Christian conduct and citizenship. In certain areas of political America these strange new peoples have gained the ascendancy and, despite the fact that they constitute an over-all minority of the population, they exert bloc influence and employ the boycott to achieve their selfish ends. These minorities are largely dictating the political, educational, social, legislative and cultural decisions America is making today.

The great nominal Christian majority in American life have neither the Christian intelligence nor the Christian courage to stand up for their American Christian heritage and to fight to preserve it. They have been beguiled into a belief that one religion is as good as another, that one country is as good as another and that all men are brothers regardless of their relationship to the true God of the Holy Scriptures, the Father of our Lord and Saviour Jesus Christ. Without firm foundations in biblical Truth and Righteousness they are victims of every specious philosophy promulgated by intelligent or sentimental men. They are willing to make any sort of compromise to preserve a tenuous peace in community, state, national and international affairs—a peace which is not the peace of the Prince of Peace.

Their god is, as Jane Russell puts it, "A Living Doll." He sees only good in all men. He is blind to their every fault. He guarantees life, liberty and happiness to all who believe in the fatherhood of God and the brotherhood of Man. Peace of mind and material prosperity are his benefits. He will vouchsafe social security, maximum production, eternal progress and international peace and goodwill, with the help of his guardian angels Education, Science, Industry, Business and the State. And day by day in every way America will become bigger and better. Heaven? It is here now! Eat, drink and be merry for tomorrow we die.

America's new-born religiosity is evidently only the groping of lost men for an opiate that will quiet their fear, unrest and uncertainty and will provide a new form of exhilaration for this atomic age.

This is written in no spirit of hopeless criticism. The true God is in His heaven. There are millions of faithful born-again Christians in America. God saved Nineveh. He can save America. Revival can come in the churches with a new birth of moral and spiritual power in the life of the nation. The eager, groping masses may yet find the redeeming Christ and the salvation which only He can give.

It behooves all Christians to pray as we have never prayed before and work as we have never worked before if lost men are to be won and America is to be saved from destruction.

"Lord, God of Hosts, BE WITH US YET!"

A Rosy Red Report

There is an ever-present element of wishful thinking among the free nations of the West, and Communist propaganda experts are constantly on the alert to exploit this tendency for their own ends. One wonders if there may not be great rejoicing in Peiping over the most recent experiment of this type—the visit of eight Australian Anglicans to Red China.

The report of the Australian delegation (*Eternity* magazine, March, 1957) makes its main objective the vindication of the Three Self Movement which has assumed the role of bridge between Protestant Christianity and the Communist government. Even from a preliminary reading of the report one is impressed that it is political in nature, as opposed to being primarily a report on the spiritual well-being of the Church in China. In fact, the spiritual element in the report is minimal almost to the point of non-existence. The report gave no insights as to the status of evangelism, nor did it comment on the personal faith of Chinese believers.

On a closer reading certain inconsistencies come to the surface. For instance, there is the manner in which the Chinese church leaders handled questions about their relationship with the World Council of Churches. The reply: "If we are not yet in the World Council of Churches fully, it is because the W. C. C. has been political or partly-political in its pronouncements." This implies that the Three Self Movement would not stoop to an alignment with any political position—the only alternative being that it was actually repudiating non-communist political pronouncements, in which case it would be openly adopting a pro-communist position.

But this reticence to enter the political arena fails to match the expressions of the pastoral letter of May, 1956, which had been intended for domestic consumption, and which urged, "Let our Church encourage its people to take a greater part in the work of constructing socialism." This same pastoral letter referred to former missionary work in China as "forces related to colonialism."

Leaders of Communist China have for some time been desirous of a more favorable attitude in the West which would enhance the possibilities of the seating of Red China in the U. N. Such action would make their conquest of the Chinese mainland complete. The only remaining obstacle to the seating of Red China is the opposition of such nations as Australia and the United States. Thus it was significant that there suddenly appeared on the horizon suggestions that Red China should be the object of visits by two delegations of church leaders—from Australia and the U. S. (See Capitol Report, *Action*, February 15).

Christians in the West, many of whom had formerly sponsored missionaries in China, have a natural concern for the welfare of their brother-believers living on the Chinese mainland. Then, in light of this legitimate interest, why not send a delegation of churchmen to get the facts? Are we afraid of the facts?

To answer this last question we would suggest that any Christian who is reluctant to view all the available facts, as they represent the truth, is

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of questionable honesty. But the first of the above two questions can be answered only with another question—How do you know when you have the facts? It is hard to believe that the visit of the Australian churchmen, for instance, was anything but a controlled visit. This being the case there is serious question as to the extent to which the report of the Australian church-men represents a true picture of the Church in China today.

What is much more important, however, is that the report throws a dense fog around the real issues. Take as an example the pitch which was made on the question of "compromise."

In opening remarks to the Australian delegation Bishop Ting, one of the foremost leaders in the Three Self Movement, strenuously objected to the idea that the movement is itself a moral compromise under extreme pressure. This evidently set the tone of the whole visit and was followed up by numerous statements of a similar nature. Yet the history of the Three Self Movement is replete with examples of pressures which were brought to bear on church leaders to get them to join the movement.

If Communism were only a political ideology the predicament of the Chinese Church would be serious, but inasmuch as it depends for its very existence on an atheistic foundation and incorporates a full-scale philosophy of life and experience, contrary to Christianity, the position of the Church may well be considered tragically dangerous. Is it the spirit of the New Testament that the Church can sell itself to cooperation with atheism for the sake of existence?

Buried at the end of one account of the visit, one of the Australian observers candidly admitted the following: "I must make it clear that in my own judgment, reinforced by what Chinese political leaders told me, and however Chinese Christians try sometimes to evade the fact, the Three Self Movement is *in fact* an extension of the central government."

If this is a spiritual battle, as most evangelicals are constrained to believe, the path of the Three Self Movement represents the road of expedient compromise with an atheistic ideology. It should not be too surprising that reports resulting from a visit to a controlled state such as Red China would attempt to vindicate such a compromise. Evangelicals who have never been subjected to the extreme pressure of such a system should be careful in their condemnation of other evangelicals who may have chosen the course of least resistance. But surely the average evangelical will feel a closer kinship to those valiants of the Faith who have chosen to stand with principle at all cost.

Beer Barred to Trainees

The Defense Department recently took steps to eliminate the sale of beer to six-months reserve trainees under 18½ years of age.

An order from the Department of the Army prohibits the sale of liquor or beer to Army trainees. There was no indication that Navy or Marine officials had taken similar action. The Army order will apply to some 55,000 men between 17-18½ years of age.

The order was in line with recommendations made by the National Security Training Commission a number of months ago. However, the action came as a direct result of Congressional pressures which had been brought before public attention.

Congress and Colombia

There is evidence that members of Congress are becoming increasingly irate about the inaction of the Colombian government in protecting the religious rights of Protestants. Numerous Congressmen and Senators have been in direct contact with the State Department in an attempt to determine what further steps can be taken to convince Colombia that it must recognize the accepted standards of religious freedom or face vigorous U. S. disapproval.

Typical of the many statements being made by members of Congress is: "I have had many letters on this subject, and I certainly share your concern on this difficult and deplorable situation which does not lend itself to any easy solution . . . Please be assured that I will give this matter my attention and will do all that I can to see that the rights of our citizens are protected."

More Leisure Time?

A Harvard economist recently made a statement over the Voice of America which is typical of many statements which have been made in Washington during recent months. Sumner Slichter, Professor of Economics at Harvard University, said that "the growth in world productivity during the next generation will make possible great reductions in the work week, allowing men more time for education and to enjoy the riches of the world's cultures."

Professor Slichter said, however, that the work week should be reduced gradually because "most men are not prepared to make good use of large and sudden addition to their leisure."

Business, labor and government leaders are increasingly focusing their attention on this trend in our national life. There is, however, no institution which stands to be more vitally affected by such a trend than do the churches.

The churches stand to be affected either adversely or favorably, depending upon their approach to the situation. When business, labor and government recognize this as a problem worthy of careful consideration, can the churches afford to do less?

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE

ACROSS FROM MANILA'S CITY HALL, from a cross-topped, beautifully lighted platform Dr. Bob Pierce conducted a city-wide Crusade for Christ last month in which 5,000 Filipinos made decisions. Audiences ranged from 5,000 to 15,000 and it is estimated that 140,000 people attended the Crusade during the three weeks. The evangelical message has had a tremendous impact throughout the Philippines.

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MISSIONS

Philippines Crusade Sees 5,000 Decisions

MANILA, P. I.—Five thousand four hundred and eleven decisions for Christ were made as the Spirit of God moved upon the Philippines early this year. Ten team members headed by Dr. Bob Pierce, president of World Vision, Inc., led this city-wide Crusade for Christ held in the heart of Manila January 13 to February 3.

Dr. Jose Yap, executive secretary of the Philippine National Federation of Christian Churches, said that nearly every Protestant church in Manila actively cooperated. Yap is also chairman of the National Evangelistic Strategy Committee which sponsored the Billy Graham meeting of one year ago. It was Yap's vision which led the committee to plan this extended Crusade and to invite Dr. Pierce as minister. Ellsworth Culver, head of the Philippine Crusade, was general coordinator of the Crusade with scores of other missionaries cooperating with the native church.

Dr. Pierce preached nightly to crowds as large as 15,000 people. An estimated 140,000 people attended the Crusade throughout the three weeks. Dr. Pierce delivered simple salvation messages, emphasizing sin, righteousness and judgment and using the Bible as his only authority. Scores responded nightly with the largest response on the closing Sunday night when nearly 1000 decisions were recorded.

Physical site for the Crusade was a beautifully-lighted, towering platform especially constructed in the "Sunken Gardens" across from Manila's City Hall. Located on Taft Avenue which is the main thoroughfare to all city center bridges, the platform was viewed by thousands of people every day and night.

British Bible Society Reports Record Output

LONDON—(RNS)—A record total of over 5,200,000 Bibles and Scripture portions was printed by the British and Foreign Bible Society during 1956, according to a report here. This compared with just under 3,000,000 volumes in 1955.

The society publishes its books not only in England but in Australia, Canada, Hong Kong, Burma, Africa and other parts of the world. London is responsible for roughly half the annual output.

Shipments from London in 1956 totalled 1,544 tons of books, as against 1,095 tons in 1955.

Japan Evangelicals Omitted in Survey

TOKYO, Japan.—(E/P)—Plans to celebrate the 100th anniversary of the coming of Protestant missionaries to Japan have been snarled by a controversy over how many Christians there are in Japan and how many of them are evangelical in doctrine.

The controversy has arisen because American missionary Kenny Joseph was annoyed in March, 1955, when evangelicals were ignored in a United Church of Japan survey. Turning pollster himself Joseph compiled his own set of statistics. His tally of evangelicals in Japan: 107,073 baptised church members; 1,302 ordained pastor-evangelists; 668 unordained full-time workers and 178,848 unbaptised adherents. They meet in 1,619 organized churches and in 1,249 other types of unorganized meeting places.

Joseph, editor of *Japan Harvest*, contacted some 69 Japanese groups and 90 missionary organizations. They were all known to be made up of evangelicals, not affiliated with the United Church and, therefore, not included in the official census which reported 285,000 Protestant Christians in Japan.

EDUCATION

Mid-Western ETS Meets in St. Louis

ST. PAUL, Minn.—The Evangelical Theological Society, Mid-western Section, will hold its second annual meeting April 18, 19 in Covenant College and Theological Seminary, St. Louis, Mo.

Dr. Gordon Clark, of Butler University, will present the annual chairman's address on the theme, "Faith and Reason," following the banquet on Thursday evening; and a stimulating program of contributed papers is anticipated. In line with the successful procedure of the national ETS meeting in December, 1956, additional time is being scheduled to allow for ample discussion of the papers presented.

Covenant, as host institution, is providing housing without charge for out-of-town delegates.

Indiana Accreditation For Fort Wayne School

FT. WAYNE, Ind.—Fort Wayne Bible College recently received final accreditation from the Indiana Department of Public Instruction for teacher

training programs now being offered by the college.

Included is a full elementary education program, which trains for public school teaching through the eighth grade. In addition, the college holds accreditation for training high school teachers in the areas of English, music, and speech.

In keeping with the college's Bible-oriented curriculum, all of the teaching programs have a strong content of Bible and theology.

Christian Church Schools Consider Mutual Problems

JOPLIN, Mo.—Teachers and administrative officers of nine Bible Colleges of the Christian churches met recently at Ozark Bible College here for an informal discussion of curriculum, degrees, student development and public relations.

Discussion occupied approximately sixteen hours in five sessions during the two-day conference. No official action was taken, but the educators present indicated that important adjustments in the programs of many of the colleges would probably follow the exchange of views. Curriculum outlines, course outlines, and text book lists provided by the visitors will be made available through OBC to other Christian Church Bible Colleges on request.

Chaplain's Training Now Offered in SPBI

ST. PETERSBURG, Fla.—On January 11, Elbridge Marvin Jackson, theological student in the St. Petersburg Bible Institute, was officially commissioned as 2nd Lieutenant in the U. S. Army reserves. The oath was administered by Lt. Col. George Anderson of the U. S. Army Adviser Group of St. Petersburg. Mr. Jackson, a Southern Baptist, is the first student of the Institute to receive this honor.

Dr. Charles M. Leaming, president of the SPBI, states that it is an approved School by the U. S. Army, Air Force, and Navy for Chaplain's Seminary Training.

Senator Urges Southern Baptists Build Schools

WASHINGTON, D. C. —(RNS)— Senator Robert Kerr (D.-Okla.), an active Southern Baptist layman, urged here that the denomination set up its own Christian day schools.

Such schools are necessary, he told the annual meeting of the Southern Baptist Press Association, to give elementary and high school education a greater Christian emphasis.

Southern Baptist church school plants, Sen. Kerr said, could be utilized for the schools which would be supported by Baptists.

Symposium on Psychology Psychiatry and Religion

ST. LOUIS, Mo.—Completion of the Missouri Synod symposium on the interrelationships between the Christian faith and psychiatry and psychology is anticipated soon.

A committee working on the project for the Scholarly Research Committee of The Lutheran Church-Missouri Synod met at Concordia Teachers College, River Forest, Ill., recently to complete its study.

A committee spokesman looked forward to publication of the findings during 1957, and said he expected statements on subjects such as valid and displaced guilt mechanisms of behavior, and the work of the pastor as counselor. The report is expected to reveal that spiritual counselors can work together with psychologists and psychiatrists for the benefit of a patient without necessarily reaching complete agreement on theoretical and religious points, although "the disagreements cannot be glossed over."

Participating in the meeting were Dr. Paul E. Meehl, chairman of the committee and chairman of the Department of Psychology of the University of Minnesota; Dr. Alfred Schmieding, chairman of education and psychology at the River Forest teachers college of the Missouri Synod; Dr. Sophie Schroeder Slomann, Oak Park, Ill., practicing psychiatrist and clinical assistant professor at University of Illinois Medical School; Dr. H. Richard Klann, student pastor in the greater New York area; and Dr. Kenneth H. Breimeier, director of field work at Concordia Theological Seminary in St. Louis.

Denominations

Plan Free Methodist Church Celebration

WINONA LAKE, Ind.—In 1960 the Free Methodist Church of North America will observe its 100th anniversary. Looking forward to the centennial celebration, a series of Pre-Centennial Convocations is being planned jointly by the Sunday School Department, Free Methodist Youth, and the Department of Intermediate Youth for the fall of 1957. These will be held as follows: McPherson, Kansas, September 3-5; Portland, Oregon, September 10-12; Niagara Falls, New York, September 24-26; and Indianapolis, Indiana, October 1-3.

Each convocation will begin with a major rally at which one of the four bishops of the church will be speaking. The day sessions will include eleven simultaneous workshops covering various interests of Sunday school, FMY and CYC. Evening workshops will repeat a few of the daytime subjects. A major rally with special guest speakers will follow the workshop period.

It is expected there may be fifteen Council members of three organizations travelling to each convocation and taking part in all of them. They, together with special speakers and other participants, will provide the largest convention staff ever assembled in Free Methodism. Hundreds of leaders of these three departments will be in attendance.

GARBC to Observe Silver Anniversary

CHICAGO.—The Silver Anniversary Conference of the General Association of Regular Baptist Churches will be held here May 13 through 17 in the Civic Auditorium. A record attendance is expected this year.

A special feature Wednesday evening will be a great "Mobilized for Missions" program when all of the available missionaries, Board members, and office personnel of the five approved mission agencies of the GARBC will be seated on the platform. Rev. Kenneth Masteller, pastor of the Haddon Heights Baptist Church, Haddon Heights, New Jersey will be the speaker.

Other evening speakers include Rev. Hall Dautel, Portsmouth, O., Dr. R. T. Ketcham, National Representative of the Association, who will bring the keynote address on Tuesday evening, Dr. Kenneth R. Kinney, Johnson City, N.Y., and Dr. C. E. Tulga, Chicago, Ill.

Lutherans Form National Bible Camp Association

ST. PAUL, Minn.—A National Bible Camp Association was formed by lay and clergy delegates from thirty-two Bible camp corporations and 115 circuits of the Evangelical Lutheran Church at a meeting here.

The association will represent camps caring for 22,000 youths of high school age annually. Its purpose is to act as a clearing house for programming, staffing and managing member camps, providing camping materials and exchanging ideas in camping procedure.

Rev. David Preus, Vermillion, S. D., was elected president.

Missouri Synod Sees Big Gain in Giving

St. LOUIS, Mo.—Members of the Lutheran Church-Missouri Synod contributed $11,723,567 in 1956 for the total work of the denomination. This is a gain of $3,512,000, or 42.7 per cent, over the previous year.

The Rev. John E. Herrmann, the synod's stewardship counselor who announced the figures, said the 1957 budget is $14,200,000.

He said the increase in 1956 giving by Missouri Synod Lutherans constituted the largest gain in contributions for regular causes of any Protestant denomination during the year.

Southern Baptists Report Big Gains

NASHVILLE, Tenn.—Southern Baptists gave an average of over one million dollars per day during 1956 to reach an all-time high in total giving of $372,136,675. This indicated an average per capita gift of $42.73, according to J. P. Edmunds, secretary of the Survey, Statistics, and Information Department of the Sunday School Board of the Southern Baptist Convention. A total membership of 8,708,823 was reported, for a gain of 234,082 over 1955. The total number of churches climbed to 30,834, a net gain of 457 churches in 1956.

The 30,834 churches are classified as follows: open country, 14,930; village, 4,826; town, 3,793; city, 7,285. They reported a total of 384,627 baptisms. Mission gifts were reported as $64,954,516, a gain of $6,594,269 over 1955. This was an average per capita gift of $7.46.

Sunday school enrolment in the Southern Baptest Convention increased 2.7 per cent, for a record enrolment

of 6,823,713. Since 1946, Sunday school enrolment has increased 3,084,789, for an average net gain of 308,478 per year.

The expansion of Southern Baptists was further reflected in the gain of $167,931,802 in property value for a total of $1,491,385,336.

"Southern Baptists are the fastest growing major denomination in the United States," Edmunds said. "Since 1946, church membership in the Southern Baptist Convention has increased 2,629,518, or 43.3 per cent."

sunday school

Chicago Association Affiliates with NSSA

CHICAGO.—At a recent meeting of the Board of Directors of the Greater Chicago Sunday School Association, the Board voted without any opposition to officially join the National Sunday School Association.

A close fellowship already existed between the GCSSA and NSSA executives since the GCSSA Director, Dr. Clarence E. Fast, has served on the NSSA Board for several years. With this new official affiliation, various benefits should result for the respective Associations, as well as the overall united evangelical Sunday School cause.

Radio-TV

NCC Acts in Its Fight On Radio-TV Industry

WASHINGTON, D. C.—Carrying out its threat, made in April, 1956, to deal with the radio-television industry through action before the Federal Communications Commission, the Broadcasting and Film Commission of the National Council of Churches has required the FCC to change its application forms for radio and television station licenses to require more specific information as to religious programming.

The commission, through its Washington attorney Frank S. Ketcham, told the FCC that the single question it presently asks licensees is too vague and does not elicit accurate information as to station policies.

The present questionnaire merely asks how much time stations propose to devote to "religious" programming and carries the notation, "include here all sermons, religious news, music and drama, etc."

The National Council commission suggested that the FCC ask station owners four explicit questions when they apply for license renewals:

1. What religious programs are carried?

2. At what hours are such programs broadcast?

3. Is the program carried on sustaining time, i. e., time donated by the station rather than paid for by a religious agency or an advertiser?

4. Does the broadcast permit the solicitation of funds on the program?

The NCC commission said the answers which stations give to the present FCC questionnaire do not "to any adequate extent portray what is actually happening or what is proposed in the future in the field of religious broadcasting.

"We recognize that the carrying out of our recommendations will perhaps run against the FCC's efforts to shorten its various forms," it said. "But we submit that the information which we suggest will be of inestimable value in making appraisal of religious broadcasting.

"We submit further that without more detailed information concerning religious broadcasting, the FCC cannot carry out its duty of determining whether broadcast stations have operated or propose to operate in the public interest."

The NCC commission quoted a statement made to the National Religious Broadcasters, Inc., in its recent Washington convention, by FCC general counsel Warren E. Baker in which he said:

"It is chiefly by examination of the renewal application that the FCC determines whether on an overall basis the licensee is meeting his obligation to operate in the public interest."

The National Council group said that in view of this the questions asked by the FCC on religious programming must be made more explicit.

Mr. Ketcham, in filing the letter at the FCC, observed that "the greatest trouble with the present question is the inclusion of music along wtih religious broadcasts.

"Too many stations simply put on 15 minutes of recorded organ music and then report it as 'religious time,'" he said.

Richmond Seminary Gets FM Broadcasting Permit

WASHINGTON, D.C.—(RNS)—The Federal Communications Commission announced that it has granted a construction permit to the Union Theological Seminary of Virginia for a new non-profit educational FM broadcasting station to operate at Richmond, Virginia.

It is the third theological seminary in the country to be given such a license, the FCC said. The others are Boone Biblical College, Boone, Ia., and Moody Bible Institute, Chicago.

laymen

Prayer Breakfast Highlight Of Christian Leadership Meet

WASHINGTON, D. C.—Vice President Richard M. Nixon, Chief Justice Earl Warren, and members of the House and Senate attended a prayer breakfast here that highlighted the annual conference of International Christian Leadership, Inc.

The non-denominational group that sponsors prayer breakfast and luncheon groups throughout the United States and a number of foreign countries devoted its three-day meeting to the theme "Christian Responsibility in Man's Affairs."

Delegates from more than twenty countries heard Mr. Nixon read a message of greeting from President Eisenhower, who was unable to attend because of the pressure of duties in connection with the visit of King Saud of Saudi Arabia.

Mr. Nixon said that America is mov-

FINAL

LATE NEWS AT PRESS TIME

● CLYDE W. TAYLOR, NAE Secretary of Public Affairs, was appointed to represent evangelicals on an 11-day visit to the U.S. Air Force Bases of the Northeast Air Command. The party was made up of Roman Catholic, Jewish and Protestant representatives and headed by Chaplain (Major General) Charles I. Carpenter, Chief of Air Force Chaplains. NEAC bases stretch from Newfoundland to Greenland.

● NEWEST SUPER-CHURCH MOVE on the part of the National Council of Churches is the proposal to merge the General Commission on Chaplains into the structure of the NCC. The Commission, now operating independently, represents Protestant denominations in their relations with the Armed Forces chaplaincy.

● VISAS to RED CHURCHMEN will be granted by the United States government this summer in connection with scheduled meetings of the World Council of Church. This statement was made by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, in a recent WCC meeting in Geneva, Switzerland. The WCC Central Committee will meet at Yale Divinity School, July 30-August 7.

● S. FRANKLIN MACK told the annual meeting of the Broadcasting and Film Commission of the National Council of Churches in New York that "we have no intention or desire to control all religious broadcasting. Neither do we desire to get anybody off the air." The statement was a reply to charges of evangelical broadcasters in connection with the NCC policy announced in April of 1956. Much dissatisfaction has been expressed by NCC partisans with current BFC policies.

● REDS AGAIN CONTROL the Reformed Church of Hungary with the tacit approval of officials of the World Council of Churches. Dr. Visser t' Hooft recently went to Prague, Czechoslovakia, to discuss the Hungarian church situation with Janos Horvath, head of the Hungarian State Office for Church Affairs. Dr. 't Hooft was accompanied on his Prague visit by Dr. Eugene Carson Blake, a member of WCC's Central Committee and president of the National Council of Churches in the United States.

● THE AUCA INDIANS of Ecuador, responsible for the martyrdom of five evangelical missionaries in January, 1956, are showing friendly responses to new approaches. When conditions seem auspicious a new attempt will be made to evangelize these primitive people.

ing to new spiritual frontiers. He praised evangelist Billy Graham for "one of the most courageous spiritual ventures in our generation" in carrying his forthcoming spring crusade into Madison Square Garden in New York City.

Rep. James B. Utt (R.-Calif.), chairman of the House prayer group, said that an average of 50 members attended the breakfast meeting each Thursday morning. There are no guests and no outside speakers, he said. Senator John S. Stennis (D.-Miss.), chairman of the Senate prayer group, said that attendance at their Wednesday morning meetings numbers from 12 to 20 members.

Conrad N. Hilton, hotel executive who was host to the breakfast for the fifth consecutive year, said "the Prayer Breakfast has quietly grown into a national event."

"In these past five years I think we have come to realize more deeply that we had better do more than just talk about religion if we want to survive," he said.

"The democracy that forgets God is a democracy that is through. I am not saying that religion is good because it helps democracy. That would be like saying it is good because it helps business. I am saying that religion—our relationship with God as individuals and as a nation—is of first importance."

Kenneth Keyes, of Miami, Fla., president of the National Association of Real Estate Boards, urged business and professional men to adopt the practice of tithing. A tithe is not a gift, he said, but a recognition of an obligation owed to God for what He has bestowed.

Boyd H. Leedom, chairman of the National Labor Relations Board, was elected president of International Christian Leadership, Inc., here. He succeeds Governor Price Daniel of Texas. Mr. Leedom, a former judge of the South Dakota Supreme Court, has been active in organizing breakfast prayer groups among government officials.

Sen. Frank Carlson (R.-Kans.) was re-elected president of the International Council for Christian Leadership, the world body with which the American group is affiliated. Princess Wilhelmina, former queen of the Netherlands, accepted election as honorary president.

press

Evangelical Publishers Unite for Mutual Good

GRAND RAPIDS, Mich.—The complete line of books published by The Presbyterian and Reformed Publishing Company, Nutley, New Jersey, will, in the future, be distributed to religious bookstores and school bookstores by Baker Book House, of Grand Rapids. This announcement has just been made by the heads of the two companies involved, Mr. Charles Hayes Craig, of The Presbyterian and Reformed Publishing House, and Mr. Herman Baker, of Baker Book House. This new arrangement, which became effective January 1, 1957, "very happily combines a sound and scholarly array of publications of the New Jersey firm, with the energetic distribution facilities of Baker Book House."

youth

Copenhagen Chosen Site Of World Youth Congress

WHEATON, Ill.—Copenhagen, Denmark, has been named as the site for the Youth for Christ sponsored ninth World Congress on Youth Evangelism to be held in Copenhagen, Denmark, August 4-11, 1957. Dr. Ted. W. Engstrom, President, and Bishop Sam Wolgemuth, Overseas Director of Youth for Christ International, have just returned from Copenhagen where plans for the congress were initiated, working with European YFC Director Denis Clark, who will direct the Congress activities. Working with Clark will be Billy Arlow from Ireland, Lasse Brander from Sweden, and Campbell McAlpine from South Africa.

Youth for Christ will again this year invite forty or fifty key Christian USA teenagers, each accompanied by an adult sponsor, to participate in the

PLANS FOR COPENHAGEN concern Youth for Christ President Ted W. Engstrom (left) and Dr. Bob Cook. Cook recently retired as head of the YFC organization. YFC's World Congress on Youth Evangelism will be held in Copenhagen, August 4-11.

Congress with music, testimonies and in youth meetings. They will be joined in Copenhagen by teenagers from across Europe, India, and other lands. A total of over 1500 delegates are expected to attend the congress sessions.

Following the congress it is planned that the delegates—both young people and adults—will fan out across Denmark in youth evangelistic campaigns.

A Chartered Super-Constellation plane has been secured for American delgates who will leave New York on August 1 and will return August 29.

public affairs

Lord's Day Alliance Plans Big Legislative Crusade

NEW YORK--(RNS)—The Lord's Day Alliance announced a crusade to promote proper observance of Sunday by "Taking Christ to the Nation's Capitols."

The announcement was made by Dr. Melvin M. Forney, general secretary, at the organization's 68th annual meeting here.

He reported the organization of a network of ministers to serve as liaison between the alliance and legislators in the 48 states, and to secure copies of all legislation dealing with Sunday laws and "moral issues."

Dr. Forney said the crusade was undertaken because of a growing danger "that America may lose its Christian heritage and culture" unless an "active and aggressive battle is waged to reclaim Sunday for the Church."

He also announced the publication of a newsletter entitled, "The Other Side of the News." This, he said, would "present the Christian position on moral and spiritual legislation" and serve to "offset the propaganda that is put forth by the liquor forces, the gambling forces and the anti-Sunday forces."

"For many years," Dr. Forney said, "their philosophy has dominated the newspaper headlines and has received the support of much of the press, radio and television. Little has been said on the side of good, wholesome Christian legislation."

Dr. Forney cited an "increased abuse of the Lord's day" as the "philosophy of secularism grows as a force in the nation."

"At present we are on the verge of an epidemic of Sunday business the same as any other day in the week," he declared.

He attributed this to "cold materialism which has gripped the American mind and heart" and the growth of "the philosophy of existentialism, which teaches that man exists for no other reason than to satisfy his desires."

On the other hand, he said, an increasing awareness of the danger among church groups resulted in more requests for the literature and aid of the Lord's Day Alliance during 1956 than in any previous year.

In this connection he reported a wide demand for "Stop Shopping on Sunday" and "Closed on Sunday" stickers, distributed by the Alliance.

Dr. Forney cited the upholding of a New Jersey law forbidding Sunday sales of automobiles and of an Evanston, Ill., ordinance closing non-essential business on Sunday as outstanding examples of support in the courts.

He said local labor leaders supported the Alliance in bringing about the Sunday closing of supermarkets in Dayton, O.

Methodists Ask Liquor Ban on All the Airliners

WASHINGTON, D. C. —(RNS)— The Board of Temperance of The Methodist Church, at its annual meeting here, urged Congress to enact legislation prohibiting the serving of liquor on commercial airliners. Several such bills have been introduced in both the Senate and House.

In another resolution the Methodist group called for the enactment of legislation "which will protect the American home against continued invasion of liquor advertisers through newspapers, radio, television, magazines and other media to indoctrinate the nation's children and youth."

The board also urged Congress to investigate the sale of liquor at military bases "in light of laws which prohibit such sales."

Bishop John Wesley Lord of Boston, board president, said that Congressional investigators should determine the facts as to how many alcoholic veterans and servicemen are receiving treatment at public expense, how many teen-aged servicemen are drinking beer at post exchanges, and how many serv-

icemen are down-graded each year because of alcohol-caused misconduct.

Methodist churches were called on by the board to work on a local level with other religious and civic groups to tighten enforcement of laws against sales to minors and support moves for compulsory alcoholic tests for drivers involved in accidents.

Rev. Howard J. Clinebell, Jr., of Great Neck, N. Y., in the keynote address, said the United States now has an alcoholism rate almost twice as high as that of France, its next nearest competitor in consumption of alcoholic beverages. He said there are 4,390 problem drinkers per 100,000 population in the United States as compared with 2,850 alcoholics per 100,000 population in France.

"The city of Washington, with 49,450 alcoholics, or a rate of 7.8 per cent, is the 'alcoholic capital of the world,'" Dr. Clinebell said. He added that "Washington, D.C., will have to change its name to 'Washington, D.T.' if the trend continues."

Dr. Clinebell and Dr. Everett Tilson, professor of religion at Vanderbilt University, were honored with citations for their research into the field of alcoholism and pastoral counselling of alcoholics.

Sacramento Minister Wins Freedoms Award

VALLEY FORGE, Pa.—(RNS)—A top award of $1,000 in cash and a gold medal were presented here by Freedoms Foundation Inc. to Rev. Harry B. Schultheis of Sacramento, Calif. He was the leading winner in the Spiritual Values category of the foundation's annual awards.

Mr. Schultheis, minister of the nondenominational Freedom Memorial church in Sacramento, was honored for a sermon entitled, "Will America Increase Its Greatness?"

More than 1000 awards in eighteen categories for "outstanding contributions to freedom" during 1956 were announced at the eighth annual ceremony here sponsored by the foundation. The total awards were valued at $100,000.

In the Sermon category in which Mr. Schultheis received the top prize, ten second place awards and twenty honor medals were announced. Of these ten went to Presbyterians, three to Methodists and two each to Lutherans, Congregationalists and Reformed. One was awarded to a United Church of Christ minister and two to Jewsh rabbis. The remaining eight awards went to ministers and laymen whose denomnations were not listed.

In the Public Address category, another top prize of $1,000 and a gold medal were won by Rev. Harold R. Brennan, Methodist minister of Rockville Centre, N. Y., for a talk on "Keeping the Fires of Freedom Alive."

In the Miscellaneous Spiritual Awards category, first place was won by the Department of Defense in Washington, D. C., and International Christian Leadership, Inc., also of Washington, for "Militant Liberty," a program for leaders which emphasizes the importance and unique value of individual personality and conscience. The award was $1,000 and an honor medal.

West Virginia Is To Recognize God

CHARLESTON, W. Va.—(RNS)—A joint resolution to include the name of God in the West Virginia constitution is pending in the Senate here after having been unanimously approved by the House. Its sponsors said West Virginia is the only state that does not recognize God in its constitution.

Should the resolution be passed by the Senate it would then be submitted to a vote of the people in the 1958 general election.

The proposed amendment would make the constitution preamble read as follows:

"We the people of West Virginia, acknowledging with gratitude the good providence of God in having permitted us to enjoy a free government, do ordain and establish this Constitution for the State of West Virginia."

Kentucky Judge Would End Sectarian Discrimination

FRANKFORT, Ky.—Judge W. B. Ardery of Franklin Circuit Court directed the Marion County School Board to end what he implied was sectarian discrimination in its high school system by building a new high school in a central part of the county. At the same time he ordered the closing of two other high schools in the predominantly Roman Catholic section of the county.

The judge's ruling rejected certain viewpoints of both Protestants and Catholics in the three-year controversy that followed the closing of Bradfordsville High School in 1954. (The situation has been frequently reported in *Action* magazine.) In ordering the closing, the school board had cited economic reasons, but parents charged the board had discriminated against Bradfordsville in order to favor schools in the county's Catholic western section.

Last June, the Court of Appeals ordered the school board to reopen the Bradfordsville school or create a centrally located consolidated school or a system of regional schools. It sent back to Judge Ardery a circuit court opinion dismissing a petition filed by residents of predominantly Protestant Bradfordsville to compel reopening of the Bradfordsville High School.

In his opinion, Judge Ardery enjoined the State and Marion County Boards of Education from interfering with any detail of the circuit court's order.

He gave the county until Sept. 1, 1959 to build, equip and staff a new central high school near Lebanon, the county seat. The judge permitted the county to operate present high schools at St. Charles and St. Francis (both staffed almost entirely by Catholic nuns) until then, but enjoined against spending any money to improve either. Both, he directed, are to be abandoned as high schools upon completion of the new high school.

Judge Ardery further enjoined the County Board from expending public school funds for religious or sectarian purposes, keeping sectarian literature in libraries of county schools, and stopping the operation of school buses on religious holidays not equalized as state holidays. He also enjoined state officials from approving the expenditure of public funds for any of these purposes.

Reports Sunday Trend Among County Fairs

ALBANY, N. Y.—(RNS)—More and more county fairs are holding Sunday programs, Edward L. Hardeman of Elmira, N. Y., president of the State Association of Agricultural Fair Societies, told a meeting here.

He said nineteen or twenty county fairs and the State Fair at Syracuse will include a Sunday date in the 1957 program.

Sunday fair dates, Mr. Hardeman said, invariably headline religious observances which present booking problems for carnivals and professional acts. He said that fairs may have to adopt "split week" program arrangements in order to prevent layoffs among these people.

Evangelical leaders view this trend with alarm. They believe it is an indication of the rise of paganism. The religious services are said to be but a passing concession to the churches and are designed to confer a blessing on the commercialization of Sunday. Moves are being made in some areas to oppose the trend.

WORLD-WIDE

Atheists Clubs Being Formed in New Poland

WARSAW —(RNS)— An atheists club has been organized here and plans are under way to establish similar groups in other parts of Poland, the Warsaw Radio reported.

It said that when a nucleus of such clubs has been organized a national congress of Polish atheists will be held to extend the movement.

Hungarian Regime Bans Religious Instruction

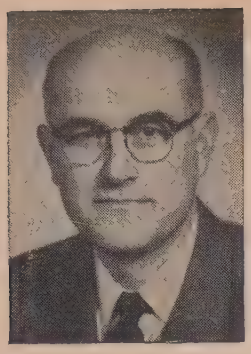
VIENNA—(RNS)—The Hungarian Communist government has ordered that only children who were enrolled for religious instruction prior to the October revolution may receive such training in the nation's schools.

The announcement was made by Commissioner for Education Albert Konya at a conference in Budapest attended by school officials from all parts of Hungary.

At the same time, he demanded the teaching of religion in the schools because it curbs the children's "democratic outlook and development." "For that reason," he added, "the government must see that children are educated in the socialist (Communist) spirit.

In his talk to the school officials, Mr. Konya stated that the government's move had been made necessary because "reactionary forces have been using religious classes for propaganda purposes," and children not attending the classes were being "persecuted."

The commissioner later told a news conference in Budapest that the government has taken the action to restore "peace and order" in the schools, especially in view of recent student demonstrations commemorating the outbreak of the October revolution.



PRESIDENT PETTICORD
Invites You

The fifteenth annual convention for the National Association of Evangelicals, an organization representing with its affiliates over 10,000,000 Protestants, will be held at the Statler Hotel in Buffalo, New York, April 2-4. It is called the evangelical convention of conventions because of its representative character. The conclave will feature the coming together of evangelical leaders of America under the theme: "Demonstrating Oneness in Christ."

The convention will last a full three days and will be preceded by a number of important business sessions of the affiliates of the National Association of Evangelicals.

During the convention many aspects of Christian activity will be considered. Reports will be given on missions, evangelism, Sunday School, youth work, religious broadcasting, women's activities, chaplaincy and other phases of evangelical endeavor. Daily devotional services are planned. Included in the schedule is the regular annual business session of the NAE. Dr. George Ford, the Executive Director, will report progress of the work of the past year and will then project the suggested advances for the new year. Featured speakers will be Dr. Billy Graham, Dr. Armin Gesswein, and Dr. J. C. McPheeters.

The National Association of Evangelicals was organized in 1942 to serve all Bible-believing Christians on the inter-denominational level. It provides the means of cooperation for 41 denominations and assocations, as well as for many individual churches, bible schools, colleges, seminaries, ministerial fellowships, and evangelistic organizations. The actual membership now numbers more than one and three quarter million, but serves a constituency through commissions and agencies of more than ten million.

The NAE is not another denomination or church but is a voluntary association, a fellowship. Through the headquarters office in Wheaton, Illinois, the office of public affairs in Washington, D. C., and seven regional offices, essential services are provided for the expression of evangelical cooperation. Representatives from churches, denominations, associations and other organizations associated with the NAE will be present at the convention. All evangelicals are encouraged to not only be properly represented by elected delegates, but also to enlist interested persons to attend and receive vital information and inspiration essential to the stimulation of the evangelical movement at the grass roots.

Come to Buffalo! May "Demonstrating Oneness in Christ" be an evident witness of the convention!

PAUL P. PETTICORD

President, National Association of Evangelicals

Baptist Church Rolls In Britain Increase

LONDON—(RNS)—Baptist Church membership in Great Britain and Ireland was 327,806 at the end of 1956. This compared with 326,633 in 1955 and 325,896 in 1954.

The membership gain was disclosed in a report prepared for the annual assembly of the Baptist Union of Great Britain and Ireland. Last year's report was the first to show a membership increase in 30 years.

Figures of baptisms in 1956 also showed increases. There were 10,737 in 1956, 9,973 in 1955, and 7,895 in 1954.

British Methodists See Decreases in Membership

LONDON—(RNS)—Membership in the Methodist Church of Great Britain decreased by 1,877 in 1956 to a total of 742,444, it was announced here.

"1956 was the second successive year in which there was a slight fall," commented the Methodist Press Service, "but it was only the third loss recorded since 1948.

"Up till then, decreases had been regularly reported for several years, but the downward trend was arrested and, despite 1956 disappointments, the total is higher than nine years ago."

personalia

Bob Jones, Jr., president of Bob Jones University, is visiting the Rhein-Main Air Base in Germany. While on the continent, Dr. Jones will prepare a series of reports for the University's Radio Station WMUU, Greenville, S. C. He will also fill speaking engagements in London, Amsterdam, Stockholm, Copenhagen, and Bamberg, Germany.

Herbert S. Mekeel, pastor of First Presbyterian Church, Schenectady, N. Y., is making a world tour under the auspices of the World Evangelical Fellowship and the National Evangelical Fellowships of India, Ceylon, Taiwan, Korea and Hawaii. Of special concern is Dr. Mekeel's mission in Travancore, South India sponsored by the Mar Thoma Church and the Church of South India.

R. S. Biesel and Mrs. Biesel of Allentown, Pa., are leading in a series of evangelistic services and Sunday School teacher training clinics in Puerto Rico sponsored jointly by the World Evangelical Fellowship and the National Sunday School Association.

William Culbertson, president of Moody Bible Institute, is making a tour of mission fields in Africa. The trip is being made at the invitation of the Sudan Interior Mission and the African Inland Mission to speak at their annual conferences.

William K. Harrison, recently retired USA Commander in Chief of the Caribbean Command, was principal speaker at the Founder's Banquet of Dallas Theological Seminary, March 8.

John Herrmann, vice president of Tennessee Temple Schools, Chattanooga, Tenn., passed to his reward January 29.

Albert C. Fuller has been chosen as State missionary of the Conservative Baptist Association of Washington. He was erroneously mentioned as field director in a recent issue.

William A. Smalley, associate secretary for Translations, of the American Bible Society, is conferring with missionaries and translators in Liberia, the Belgian Congo, Cameroun and West Africa.

Arthur Bamford Crabtree of Zurich, Switzerland has accepted a call to become professor of theology in Eastern Baptist Theological Seminary. Since 1949 Dr. Crabtree has been a member of the faculty of the Baptist Theological Seminary in Zurich.

H. Wilbert Norton has been named president of Trinity Seminary and Bible College in Chicago. Other changes announced at Trinity include the appointment of Dr. G. Douglas Young as Dean of the Seminary and Prof. Gunnar Urang as Dean of the College.

William Roberts, executive secretary-treasurer of Far East Broadcasting Company, is in Manila, P. I., on behalf of the installation there of 50,000 and 100,000 watt transmitters secured from the United States Information Agency and formerly used by the Voice of America. The FEBC transmitters now beam the Christian message to the Orient in 36 languages.

Clifford L. Nixon of Oakland, Calif., has been appointed acting dean and head of the Department of Education at Bryan University, Dayton, Tenn. Mrs. Nixon, who is scheduled to receive her doctor's degree at the University of California in June, will join the faculty next fall.

Dean S. Collins has been appointed Pacific District secretary of the American Bible Society with headquarters in the Los Angeles area.

Warren C. McIntire conducted the mid-winter convocation at Chicago Evangelistic Institute, University Park, Ia. Institute officials report "a wonderful moving of the Spirit" greatly beneficial to faculty and students alike.

Edwin Jacques, foreign secretary of the Conservative Baptist Missionary Society, is on a three months' tour of Portugal, Italy, West Pakistan, Philippine Islands, Formosa and Japan.

Kenneth G. Hood, field director for Costa Rica of the Latin American Mission, dedicated the Caribbean Bible Center at Sincelejo, Colombia recently.

Hannah McIlrath, after serving seventy-four years as a Sunday School teacher, has retired at the age of ninety. Mrs. McIlrath began her teaching ministry in Belfast, Ireland and closed it in the church of the Christian and Missionary Alliance at New Castle, Pa.

John J. Hurt, editor of the *Christian Index,* Atlanta, Ga., has been elected president of the Southern Baptist Press Association. He succeeds Dr. H. H. McGinty of Jefferson City, Mo., editor of *Word and Way.*

The Story of the NAE

(Continued from page 13)

of good will for Evangelicals. Located at the political and government center of the nation, it fulfills a tremendous need in providing a liaison between Evangelicals and the government.

Evangelical Action

The Commission on Evangelical Action is concerned with the mobilization of Evangelical opinion to maintain religious liberty and freedom of speech in the nation.

Abuses of these freedoms are promptly met with united evangelical action.

First, there are the efforts of the Roman Church to promote Church-State union with the Church dominant. This is best seen in the many efforts of the Roman lobby in Washington to secure federal aid for parochial schools; to get federal funds for Roman Catholic hospital buildings, and to participate as a Church in USA politics.

Another abuse is the effort of the agnostics, aetheists and misguided zealots who misinterpret separation of Church and State, to take all religion out of government, to take Christ's teachings, ideals and witness out of government. This they say is necessary to keep the church out of government. They seem to take for granted that it is possible for Christians to live in a nation and yet be restricted in the exercise of their faith and testimony in their daily occupation in government.

A third violation is caused by minorities in the name of freedom of religion abusing their rights to restrict the majority. We see the same agnostics, anti-religionists, and in a few cases those of the Hebrew faith opposing the distribution of the New Testament to students on the grounds that it is a sectarian book. This has been carried so far in most public schools that anything regarding Christianity is considered controversial and is ruled out of order by teachers. The study of and comment on any part of the Bible is in most states taboo.

Another minority abuse comes in the management of public school systems. The Roman Catholics, while sending their own children to Roman Catholic parochial schools, seem to feel it their obligation to run for election to state and city school boards. Blind, indifferent Protestants help elect them and then mourn when the school system deteriorates under their management.

There are abuses committed by Communists and Socialists in the Government. The well-documented seditious advance of this subversion into government frightens serious minded Americans, as it indicates how easily they can lose their most precious earthly possessions.

Evangelicals live in this world and have a testimony to give and a duty to perform as citizens which cannot be shirked. As Christian citizens they can be, as was the Apostle Paul, transformers by spiritual processes but can also be reformers through active Christian citizenship.

In all of these areas the Commission on Evangelical Action is constantly

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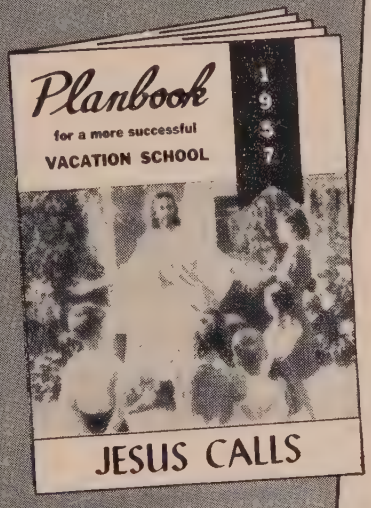

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alert and at work. As an example, the Commission recently prepared ads which are replies to those deceiving ads which are publicized by the Knights of Columbus in newspapers and national magazines. Coupon repliers are provided with a series of tracts presenting the evangelical Protestant answers to Roman Catholic propaganda.

Foreign Missions

The Evangelical Foreign Missions Association, established in 1945, is a cooperative body of forty foreign mission agencies. Both denominational and inter-denominational boards are represented in its membership.

EFMA was established to provide a triple service to its constituents .First to make adequate provision for the procurement of all types of missionary documents and provide the diplomatic information needed by the mission boards.

Second, to operate a Purchasing Office in New York City. This office, established to serve foreign mission boards and missionaries, has extended its services to include Christian workers in the homeland. During the past five years the Purchasing Office has saved the mission boards and missionaries alone over $500,000 in discounts.

Third, to operate its own travel service. The Universal Travel Serice in Chicago, in cooperation with the Washington and New York offices of EFMA, enables mission boards to receive maximum service in all of their transportation problems.

EFMA has become a source of missionary information, making surveys when necessary, and cooperating with other national and international bodies in securing world mission information and statistics.

This organization has sponsored conferences covering many fields of missionary enterprise. Outstanding among these is the Mission Executive's Retreat at which leading missionary speakers present discussions of the various problems confronting Evangelical mission boards.

In 1954 EFMA established the Missionary News Service, a semi-monthly news service covering the mission fronts of the world from an evangelical viewpoint. MNS is issued for the purpose of informing mission board executives and editors of up-to-date missionary news.

EFMA provides government representation in behalf of mission boards. When necessary this service is done

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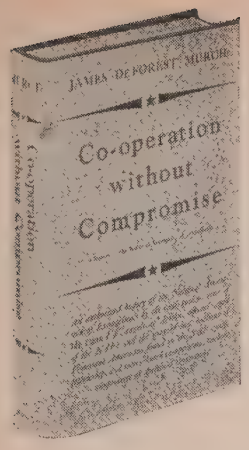

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EFMA has cooperated with the World Evangelical Fellowship and the NAE Commission on International Relations in encouraging the establishment of Fellowships in many major mission areas.

EFMA has encouraged surveys of literature around the world and was in charge, through its committee, of making the first complete survey of evangelical Spanish literature and editing the first literature catalogue in that language. EFMA was responsible for the conference which established the Evangelical Literature Overseas as the evangelical literature arm in America.

Purchasing

The Purchasing Offices of EFMA extend its valued services to thousands of Christian workers throughout the world. It has been a unique global service. There are few (if any) mission fields on the earth into which material or equipment purchased by the Department has not gone. Hospitals in Africa, India, South America, and elsewhere have been equipped. Electric light plants have penetrated scores of dark lonely spots across the earth. Broadcasting stations have been served. Refrigerators, stoves, milk pasteurizers, public address systems, building materials, food, automobiles, and trucks, saw mills, beds and furniture, technical and photographic equipment, musical instruments—in fact, almost everything needed by man has been purchased at extraordinary savings and shipped to the uttermost parts of the earth.

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Not only is the service global in scope, but it is extended to a comprehensive list of Christian workers, including the foreign missionary; and in the homeland, pastors, full time Christian workers, Christian schools, Bible schools and seminaries (including their staff and students). The principal requisite is that one must be in full accord with the NAE and EFMA doctrinal position, and, therefore, evangelical. Non-members of EF MA or NAE are served as gladly as members.

In addition to the purchasing service and perhaps of equal importance and value, is the matter of obtaining critical equipment, expediting shipments, and conferring with and assisting coming and going missionaries.

Higher Education

Evangelical schools and colleges are built on a distinctly Christian philosophy of education and have objectives and programs which set them apart from the main stream of modern education. Early in its history the NAE was called upon to provide a forum

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in which such educational institutions might discuss their common problems and a service agency to meet their needs.

There is now a Commission on Educational Institutions operating in four areas: (1) Liberal Arts Colleges, (2) Theological Seminaries, (3) Bible Institutes and Bible Colleges, (4) Secondary Schools and the related area of (5) Christian Day Schools.

Probably the most significant contribution the NAE has made to the cause of evangelical Christian education is the report of its Commission on a Christian Philosophy of Education which was set up in 1946. A group of Preparatory School conferees recommended to the Commission on Educational Institutions at the Minneapolis Convention that a study of the philosophy and practice of Christian education be undertaken and that a comprehensive report of the findings be published. The recommendation was accepted and the following October the new Commission was set up.

At the 1951 NAE convention in Chicago the Commission presented its final report in the form of a book entitled, *"Christian Education in a Democracy,"* published by the Oxford University Press. It did for evangelical education what the famed, Harvard Report, *"General Education in a Free Society" (1945)*, did for secular education. The fact that the work bore the imprint of the Oxford Press gave it a prestige which compelled the attention of all educators. It marked a turning point in Christian education as carried on in evangelical institutions.

Christian Day Schools

The Christian day school cause has become an American movement which stems from American evangelical life at the local level. The movement is marked with a vitality which is self-impelling and self-sustaining.

In 1947 the National Association of Evangelicals sponsored the organization of National Association of Christian Schools to promote the establishment of new Christian Day Schools throughout America and to provide a united front and voice for schools of all evangelical denominations and groups. Dr. Mark Fakkema, who has given distinguished leadership to the Reformed School System, was chosen educational director.

Christian day schools can be divided into two distinct groups: (1) Christian schools sponsored and controlled by the local church: (2) Christian schools sponsored and controlled by individuals, organized on a locally acceptable doctrinal basis to serve the children of the constituency of its membership and such other children as the school board may admit.

The purpose of the National Association of Christian Schools is fourfold:

(1) To promote the Christian Day School movement in our country and in foreign countries—particularly Christian schools in mission outposts and beyond the seas.

(2) To prepare and gather for distribution informative literature in the form of leaflets, folders, booklets, and books, which are designed to help in

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the promotion and establishment of Christian schools.

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(4) To organize these scattered schools into a concerted mutually helpful association.

The NACS offers its services in the organization of new Christian schools and scores of them are set up every year.

One of the outstanding ways in which the NACS program is put into effect is by means of the *printed page.* Its annual catalog lists informative publications largely of the folder variety, and educational books. A monthly publication entitled *The Christian Teacher,* which has some 3,000 readers, is not intended for the teacher as the name might suggest, but it purports to be a Christian teacher itself. It seeks to help parents, teachers and school board members solve their educational problems.

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"Revitalize the Sunday School" is the perennial slogan of National Sunday School Association. The Association majors in helping the local church build a bigger and a better Sunday school.

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The necessity for the NSSA became apparent when a humanistic philosophy of education began to affect the policy and program of existing agencies in the Sunday School field. Under NSSA auspices a veritable Sunday School revival has come to America. *The Bible* has been restored to its rightful position as the textbook of the Sunday School. *Evangelism* has been restored to its rightful position in the purpose of the Sunday School and *Spiritual Power* has again become manifest in the whole Sunday School movement.

Among the varied services offered by the NSSA, it sponsors two special weeks each year—"National Family Week" in the spring and in the fall, "National Sunday School Week." Its Bible-centered outlines for Uniform Bible lessons are now in use by some fifteen publishing houses and are studied every Sunday by more than 3,000,000 people.

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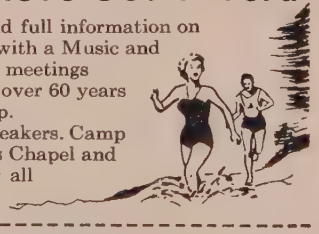

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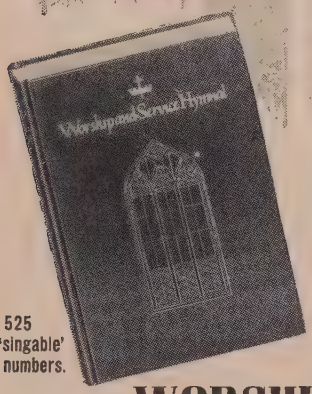

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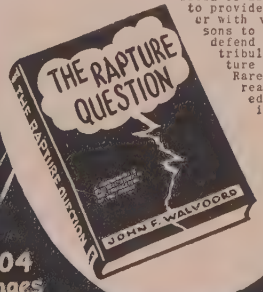

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In the office of *Action* magazine the Evangelical Press Association was born—an organization which now numbers over 100 evangelical journals with a circulation of many millions.

The various NAE commissions and agencies find in *Action* magazine the medium through which their constituencies are alerted and informed for evangelical action.

Recently, a history of the NAE was issued in a 220-page volume, *Cooperation Without Compromise,* by Dr. James DeForest Murch.

Other publications, reprints, and brochures are issued for informational and promotional purposes.

Social Action

The Commission on Social Action has been a rallying point for the constructive sharing of conviction and for the discussion of strategy and goals on the part of evangelical leaders concerned to apply the Gospel relevantly in all the areas of contemporary life. It provides a framework, in connection with the annual conventions, for panel discussions and group conferences on themes relating to Christianity and the crisis in marriage and the home, the crisis in labor and economics and the crisis in the state and culture.

The Commission encourages fuller study, on the part of the evangelical constituency, in the whole question of an effective evangelical social strategy, and in outworking of the implications of the Hebrew-Christian message for the various spheres of life. On the local level, regional conferences and meetings, such as those held in the

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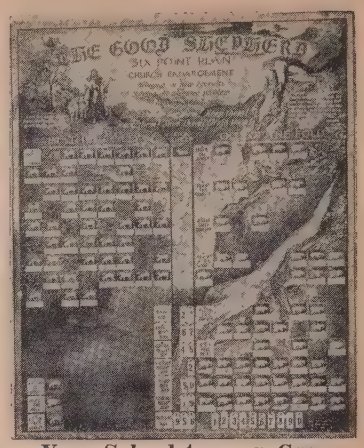

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Pacific Southwest, have sponsored panel discussions built around topics such as "Christianity and Politics," with evangelically minded office-holders taking part.

The commission feels that its effort is worthy of full participation by culturally-concerned evangelical leaders, and wishes that Christian colleges and seminaries which work in isolation and independence on the question of evangelical social strategy might find here a framework for an effective integration and implementation of their ideals.

A recent concern of the Commission lies in the field of Social Service. In 1950 evangelicals in the city of Chicago became aware of the fact that the Roman Catholic Church was about the only distinctly religious agency cooperating with the Juvenile Court in the placement of foundling children for adoption. A study of the situation revealed that the same was true in placing orphans for foster care, in cases of juvenile delinquency, and in the care of the destitute. A few concerned individuals got together for prayer and study, seeking the leading of the Lord.

After canvassing the situation thoroughly the group made application to the Illinois Department of State for a license to operate in this field. The Department, aware of the fact that similar attempts of this kind had ended in failure, required that the group incorporate and affiliate with some national body which would guarantee stability for the future. Application was made to the Midwest Region of the National Association of Evangelicals and thus was provided the required backing in the sight of state and nation. The connection proved mutually satisfactory. In May, 1950, the State of Illinois chartered the Evangelical Welfare Agency. It immediately went to work caring for children assigned to its care by the courts. In the first two years the EWA in Chicago cared for about two hundred and twenty-five children in foster homes and placed many babies for adoption. The offices and budget of the EWA soon outgrew the Midwest Regional offices and now operates as a self-supporting unit of ever-increasing proportions. Pittsburgh, Los Angeles, and other cities called for advice in setting up similar agencies and now the idea is spreading throughout the nation. The reorganized Social Action Commission is now providing guidance to other groups desiring to set up agencies similar to EWA. Such agencies will affiliate with the NAE through the Social Action Commission for a national pattern of welfare work.

Chaplaincy

The Commission on Chaplains of the National Association of Evangelicals is a representative Commission to the Military of the United States. Its first function is to provide evangelical chaplains for our evangelical servicemen in the Army, Navy, and Airforce. Its Second function is to provide replacements for every evangelical chaplain released from the service.

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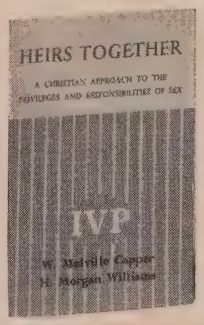

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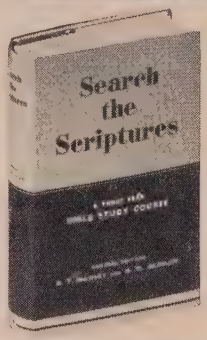

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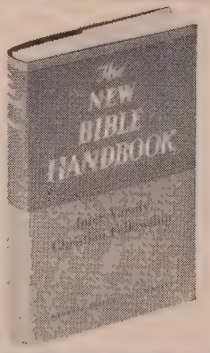

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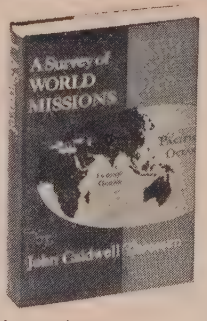

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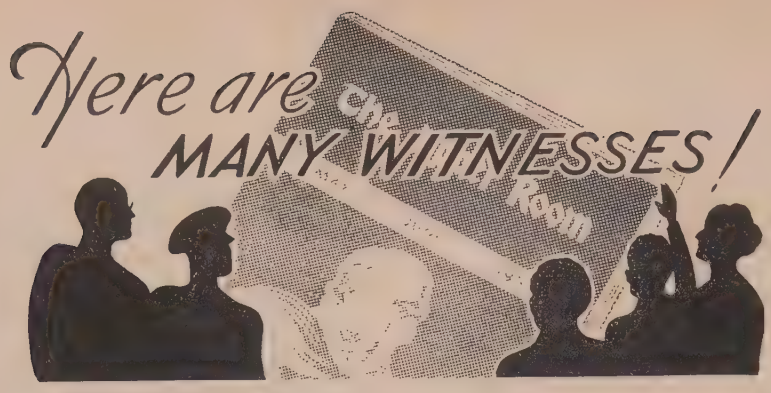

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Evangelical servicemen are encouraged to work together as a unit for Christian leadership and chapel attendance. Feeling this great need of the Commission representing their respective denominations have organized an Evangelical Big Brother Club worldwide. Every available help is provided evangelical Christian servicemen to be used in winning their buddies to Christ and encouraging other Christain servicemen. The cooperation of evangelical churches at the local level is enlisted in order to maintain contacts with men in camp. In addition worldwide retreats are being planned for Evangelical Big Brother encouragement.

Radio-TV

National Religious Broadcasters, as an affiliate of the National Association of Evangelicals, has had a very important function throughout its history. NRB exists for the express purpose of promoting, preserving and protecting the rights of radio and television broadcasters of religion. Many notable accomplishments have been attained during the past decade. Among these accomplishments are: A general improvement in the program quality of all Religious Broadcasts; favorable relationship has been worked out between the radio and television industry by an intensive program of education of both industry and the individual broadcaster to the problems that each faces in his particular field of operation; NRB has established a Code of Ethics for each member broadcaster that effects program standards, ethical relations with radio stations and networks, and an approved financial policy; the formulation of the current code of the National Association of Radio and Television Broadcasters has been interpreted to give favorable consideration to those broadcasters who wish to use television for paid broadcasts. This was the direct result of negotiations of NRB with NARTB; successful seminars are provided to instruct broadcasters in methods and procedures to improve their broadcasting techniques.

NRB services to members include: a quarterly bulletin Radio-Tele-Gram keeps members informed concerning the NRB program and trends and developments in the broad field of religious radio and television; an annual workshop or clinic is held for the purpose of developing new techniques and improving the quality of radio-television programming. Such meetings are usually held in a city where there is access to the services of a radio television station. Leading experts in the industry and the professions are employed as speakers and leaders; In the field of *public relations* close contacts are maintained with the radio and television industry, the religious

and secular press, inter-church, denominational and undenominational bodies, government commissions in the field of communications, and all other related bodies. *Christian radio and television station* owners, managers and program personnel have their own related organization which deals with their special problems and offers a clearing house for special services; The *annual convention* and other meetings offer opportunities for fellowship and mutual aid. The programs are of a high character and promote the objects of the organization. Special recognitions and appropriate awards encourage higher attainment; for the *protection of its members* and the *promotion of its objects,* NRB leaders are constantly alert in such matters as congressional hearings, legislative proposals, change in business and professional codes in the radio-television industry, violation of laws, codes, and rulings which might affect any of its members. NRB leaders are constantly at the service of members in dealing with problems pertaining to their welfare as religious broadcasters.

Evangelism

Evangelism quietly, but powerfully, flows through many channels of The National Association of Evangelicals' endeavor. That all men might know Him, "whom to know aright is life eternal," is one of the motivating forces which enables the NAE to steer a straight course and to constantly move forward in a great unity of fellowship and strength of purpose.

In their respective fields of service many of the agencies and commissions of the NAE further the cause of evangelism. The National Sunday School Association, with its emphasis on the soul winning possibilities in revitalized Sunday Schools across America, is rendering a distinctive service for the advancement of evangelism among those of all ages. The Evangelical Foreign Missions Association has nobly assisted in keeping open the doors of evangelism in lands afar and in aiding in all the areas of effort and cooperation that enable the missionary to fulfill the imperative of the Great Commision. The World Relief Commission has found a thrilling urge to press on in the alleviation of human suffering, and in the supplying of human need, for this has proven a great and effectual door for Gospel dissemination, at a time when men's hearts are mellowed by the love and kindness that has ministered to them in their suffering and need. The Radio Commission has rendered a valuable service, as regards the cause of evangelism in Gospel broadcasting.

Dr. Billy Graham, an active member of the NAE, is bringing the Gospel message to the masses both at home and abroad in an unprecedented evangelistic ministry. Dr. Paul S. Rees, NAE's former national president, was Dr. Graham's able associate in the London and Glasgow crusades. There is a rich prayer fellowship with these brethren and with all evangelical evangelists.

The NAE commission in this field neither sets up nor conducts evangelistic campaigns. It is left to the churches affiliated with the NAE to

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It is fitting, therefore, that Fuller Theological Seminary bow the knee of its heart to the revelation of God in Scripture. Jesus Christ is the Living Word, while Scripture is the Written Word. Christians prove their love to Jesus Christ by obeying his Word. "If you love me, keep my commandments" (John 14:15).

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carry out the program of evangelism, which they consider wisest and most efficient. At times, however, on a local basis, evangelicals of a certain particular area or community find fellowship and fruitage in united efforts to present the Gospel and the claims of Christ. The nature, extent and method of such effort is determined by those of the community where the effort is made.

While not directly carrying on the work of evangelism the Commission calls the constituency and friends of NAE to a constant awareness that to be evangelical is to be evangelistic, using every available and desirable means to make Christ known to men everywhere. The Commission believes that conferences of a local or regional character for the promotion and encouragement of evangelism are of real value.

Problems of Home Missions and Church Extension at the denominational level receive attention. One of the most difficult is presented by City planning and housing projects where community programs and projects often make evangelical church planning well-nigh impossible. The NAE is now recognized by National Planning Associations and important contacts are being maintained.

World Relief

Of the two thousand million people in the world, more went to bed hungry last night than went to bed well fed. United Nations authorities report that more than one-half of the people in the world are ill fed and undernourished. Millions and millions of people throughout the world are inadequately clothed.

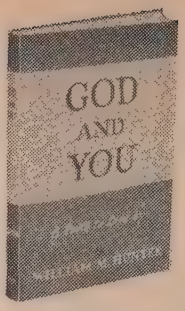
Of those who are hungry, thirsty, naked, Jesus Christ said: "And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The World Relief Commission, as the instrument of the National Association of Evangelicals, distributes hundreds of thousands of dollars worth of clothing and food every year but this relief —and that of all other relief agencies in the world—is but a fraction of the help needed by suffering people.

"Why does the NAE have its own organization for relief? Why don't they send out relief through the established agencies?" The answer is that NAE relief is different—it is Christian relief. With every gift of food and clothing, distributed overseas by reliable, established evangelical Christians, goes a Gospel message in printed form.

It is not enough for Christians to relieve the physical suffering of men and women and children, while their lost, God-starved souls go to hell. On the other hand, evangelicals cannot preach Christ to people whose stomachs are empty and whose bodies are weak from exposure to cold, when Christians have it within their power to feed and clothe them.

Through the food, clothing and Gospel testimony distributed by NAE's World Relief Commission every year, thousands and thousands of people find relief from acute physical suffering and spiritual starvation.



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World Relations

The Commission on International Relations was organized, in 1950, especially to encourage evangelical leaders in other countries to form their own autonomous fellowships of believers, both national and missionary.

Dr. J. Elwin Wright and various members of the Commission had a very active part in the establishment of the World Evangelical Fellowship, in which these national fellowships are joined for mutual united efforts and companionship in Christ.

Under SHARE, the Commission has sent to various countries material assistance in grants of money, aid to faculty members in training schools, and books for the libraries of about sixty schools in over thirty countries.

The Commission has sponsored various speakers for conferences in the Orient, especially in India. These have done much in reviving spiritual life

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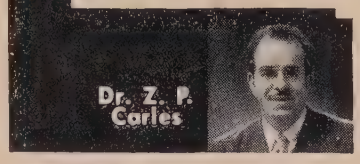

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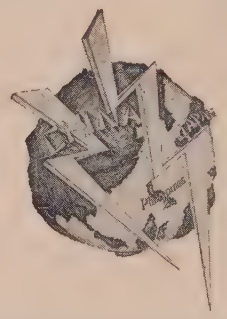

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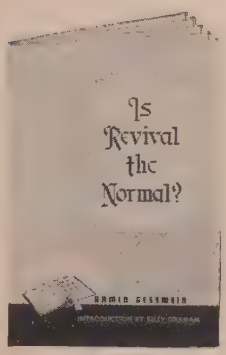

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among many of the missionaries and nationals.

In its present form it maintains liaison in America between the NAE and the WEF, of which NAE is a member. The NAE has no desire to expand into an international body, but it has a world vision and seeks fellowship and united action at the world level.

Laymen's Council

Evangelical laymen are manifesting a growing interest in the development of the National Association and its allied agencies. To channel this interest and make it most effective the Laymen's Advisory Council has been formed with chapters in a growing number of areas. Various projects are undertaken such as the purchase of multilith equipment for national headquarters, placing Action magazine in the hands of Christian business and professional men, etc. Local chapters held annual banquets for the purpose of hearing nationally-known evangelical leaders and raising funds for the national budget; prayer meetings for special objectives; organization meetings to promote NAE program at the local level.

Women's Fellowship

The Women's Fellowship seeks to further the cause of united action among Bible-believing women, as well as to undergird all the causes for which NAE stands.

The Women's Fellowship sponsors the organization of chapters, whose meetings are attended by women from various churches and different denominations, but all of whom are alert to the need for co-operation which cuts across artificial barriers. Women's Fellowship invites already organized groups, such as Bible classes, missionary societies, prayer groups, etc. to become affiliated members.

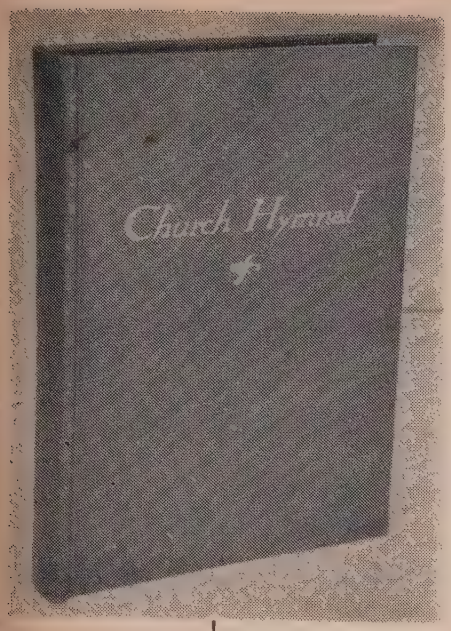
Members of Women's Fellowship are active in drives for clothing and food to be shipped through NAE's World Relief Commission. Penny-a-meal, gifts assist in the support of orphans, lepers, and other needy folk. This giving is a "relief plus," for it is always accompanied with a gospel message in its distribution through NAE's designated agents.

The observance of the World Day of Prayer in many cities and towns often depends on the local organization of Women's Fellowship. One area director reported that the pastors in her city began to ask a year in advance, "What are the women going to do about World Day of Prayer?" In this case, the women pioneered and the pastors were anxious to co-operate.

Evangelical Welfare and other projects offer fields of service which enlist the talents of an increasing number of evangelical women in chapters all over the nation.

Spiritual Life

The Commission on the Spiritual Life seeks, under God, to build prayer and spiritual awakening into the entire fabric of the NAE. Many prayer fel-



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Converts are being won not only in Israel but among Jews throughout Western Europe. Churches are needed as are Homes for children and for the aged. The International Alliance has the organization and the plans if you will but arm them with the means. Now is the appointed time; now indeed is the day of salvation.

Help us meet and checkmate Communism and other unchristian forces arrayed against the people of the Promised Land. Give as the Lord leads—and PRAY, pray for the work and the workers.

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lowships of ministers are being formed across the land. Church leaders and officers, as well as whole churches, are being awakened to prayer and revival. Revival-Prayer Conferences are being formed to bring together pastors and leaders from whole areas in God-anointed teamwork. For a number of years at strategic points, particularly on the West coast, such groups have been functioning. The Pacific Palisades Revival Conference pioneered this new field. They are held twice a year, in the spring and in the fall. They are short, dynamic conferences, devoted to the awakening of pastors and church leaders and officers. These conferences have resulted in revival in many pastor's lives and in churches.

The Commission promotes the Universal Prayer Week for the first week of January each year. It calls pastors and churches to prayer and to special meetings of one kind and another across the nation. In the old days many churches went right into revival from Universal Prayer Week. God grant it again!

Universal Day of Prayer is promoted in February. Program materials are supplied through all NAE Regional Offices. Regional directors, in turn, activate pastors and churches throughout their regions for this day.

A Revival Pamphlet is used by the thousands everywhere. These also, are circulated through the regional offices.

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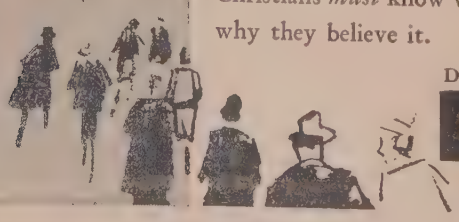

A thorough knowledge of the Bible is essential to effective Christian service. We cannot tell others what we do not know ourselves. We cannot inspire others by our faith if we are not sure of the foundations of that faith. In this age of confusion and uncertainty, Christians *must* know what they believe and why they believe it.

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"Abiding Values in Christian Education." Harold C. Mason. 176 pp. Revell. $2.50.

For those who want a keen and basic examination of the foundations of Christian education this book will provide refreshing and stimulating material. The author sets out to write a textbook primarily on the principles of Christian education. He believes that presuppositions and philosophical frames of reference are bound to govern the system of religious education of any group or teacher. Aims and purposes will obviously be set in harmony with these considerations and the system will go only as far as they do, and will be only as effective in human life as these forces will carry it. Basically it is one's theology that determines what kind of Christian education one will develop.

Biblical authority is the one factor that Mason holds onto most tenaciously. "Once the surrender is made to humanism in the matter of authority of the Scripture, the book passes into the category of quaint and archaic literature, ill-adapted to the modern mind and quite inapplicable to contemporary situations" (p. 34).

The latter half of the book is devoted to the many aspects of the local organization and administration of Christian education and offers helpful guidance and suggestions for the many departments and leaders involved. The author has served in a number of Christian colleges and seminaries.

"The Christian and the Cults, Answering the Cultist from the Bible." Walter R. Martin. 152 pp. Zondervan. $2.00.

After a brief survey of major cult systems a number of chapters are presented which discuss various aspects of cults as a phenomenon—the key to understanding it, methods of cult propaganda, approaches and methods of dealing with cultists, and some biblical material on the enterprise of deviates. The best section of the book is the middle of it, which if it had been a little further expanded and the first part left out would have been improved.

"Men Who Shape Belief," Major Voices in American Theology, Vol. II. David Wesley Soper. 224 pp. Westminster. $3.50.

The first volume in this series was *Major Voices in American Theology*. In that volume six men were considered, in this, eleven. That does not necessarily mean that those were first rate and these second. These eleven are James Luther Adams, Douglas V. Steere, John A. Mackay, Walter M. Horton, John C. Bennett, Wilhelm Pauck, Harris Franklin Rall, W. Norman Pittinger, Louis Berkhof, Henry N. Wieman, and Edger S. Brightman. There is a brief biographical sketch and a very concentrated survey of the teaching and writing of each man. The primary characteristic or major contribution of each man is used as the subhead for each article, e. g., Walter M. Horton—A Theology of Liberal Classicism. No attempt has been made to list the major works of each author in order, but most of their chief literary contributions are mentioned in the text. Volumes like these in this series make a substantial contribution to theological studies in that they condense so effectively that which the average student could not hope to compass.

"The Unity of the Bible." H. H. Rowley. x, 201 pp. Westminster. $3.50.

The doctrine of the unity of the Bible has come back to acceptability along with the whole gamut of biblical theology. Dr. Rowley says that when he started his theological studies a book like this would have been laughed out of court. The unity that is presented in this book is called by the author "the dynamic unity of a process" (p. 27). This is not to deny the diversity of Scripture by any means. First the relationship between the Law and the Prophets is discussed in two chapters. The pre-exilic prophets did indeed inveigh against the sacrificial system, but the post-exilic were

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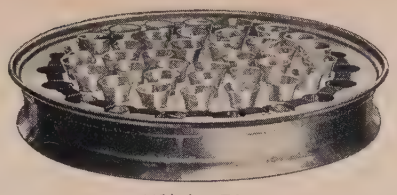

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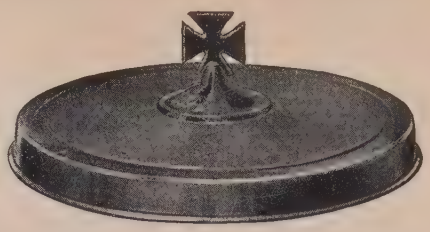

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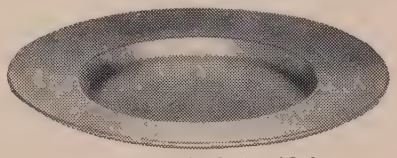

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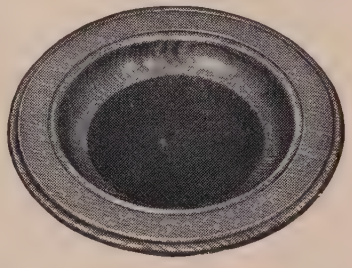

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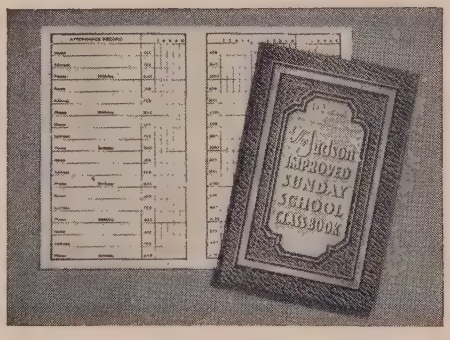

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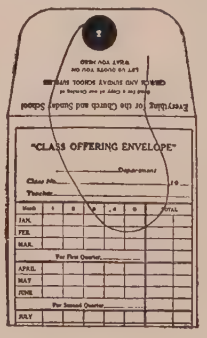

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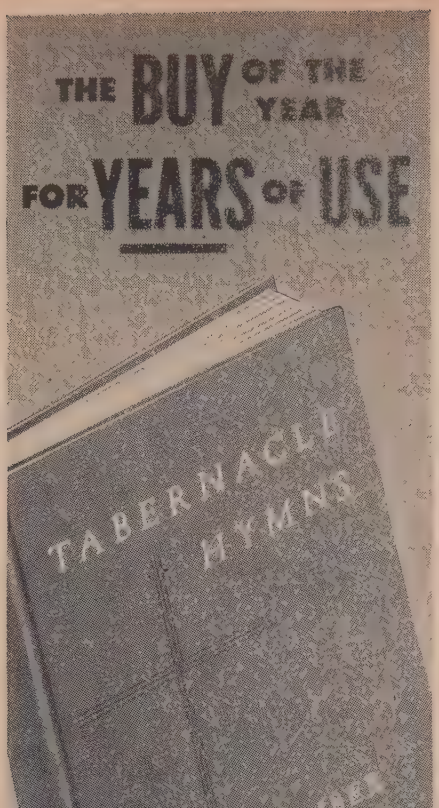

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friendly to it. Neither the compilers of the prophetic books nor the compilers of the canon itself reveal any problem in their own minds in this respect, says Rowley. The Psalms also provide a bond of unity between these two (p. 61).

Significant unities are also seen in the teachings of the Old Testament on God and man. In the Kingdom of God concept in both Testaments there is also a unity. In the New Testament, however, the strongest arguments for unity are found in its contrast to the Old Testament—fulfillment and complement, not merely a development, but responding "to the faith and promise of the Old" Testament (p. 117). In the New Testament itself we find that there is "an implicit theology in the Gospels and an explicit theology in the Epistles; but they are not unrelated to one another" (p. 124). In the sacraments too the author finds correspondences between the Old Testament and the New—lustrations, circumcision, and proselyte baptism as preparing the way for Christian baptism, and the sacrificial system for the Lord's Supper.

"Principles and Practice of Preaching." Ilion T. Jones. 272 pp. Abingdon. $3.75.

Beginning at the back we find that this volume on homiletics has an unusually good index, something which will commend it above a number of other recent volumes which may be just as good otherwise. There are 16 columns in this index. The various parts of the sermon are found here with from seven to twenty or so subheads under each. There are twelve pages of bibliography in addition to selected references at the end of each chapter. One of the most helpful chapters is the one entitled, "The Weekly Routine" (p. 124-135). Twelve steps are elaborated which will help any minister to make better use of the week's opportunities for sermon preparation.

"The Teaching of the Epistle to the Hebrews." Geerhardus Vos. Edited and re-written by Johannes G. Vos. 124 pp. Eerdmans. $2.00.

Five essays comprise this volume. The distinctive character of the Epistle is first discussed, then the concept of Diatheke (covenant), the philosophy of revelation and redemption, the priesthood of Christ, and finally the idea of sacrifice as developed in the Epistle. Thus it will be seen that it is a contribution to biblical theology and is in no sense a commentary.

There are many interesting details discussed. For instance the author sees the new covenant taking effect with the death of Christ, but the change of priesthood at the ascension. Hebrews presents the Old Covenant not as something evil but as "the world of shadows" (p. 52), while Paul draws the contrast between the old and the new in terms of "this present evil world" and "that which is to come." In Hebrews we have a two-fold philosophy of redemption, while the Pauline is threefold: past, present, and future. The term sarx is used differently also in Hebrews and in the Pauline Epistles. It becomes obvious then that the author sees some other writer than Paul for the Hebrew Epistle. An index would have helped the volume.

"The Chaos of Cults, a Study in Present-day Isms." 2nd ed. 409 pp. Eerdmans. $3.95.

This is the second revision of the handbook first published in 1938. New material is added on a number of organizations and a new chapter is included on Swedenborgianism. The latest literature of each of the others is taken into account. The bibliography has been enlarged. All in all this volume remains a potent antidote to the teachings of thirteen groups. There are others, of course, but these are the main ones. The author holds out vigorously against admitting the Seventh-Day Adventists to the household of denominations as some would do, some twenty-five pages being devoted to them. It might be added here that part of his argument could be supported from the new *Seventh-Day Adventist Bible Commentary* which goes to great lengths to cite Ellen G. White wherever possible.

"The Gospel of Matthew." Richard Glover. 338 pp. Zondervan. $3.95.

This teacher's commentary on Matthew is reissued without any note as to its bibliographic history, although it was originally published many years ago. It is probably not the distributor's fault as it appears to

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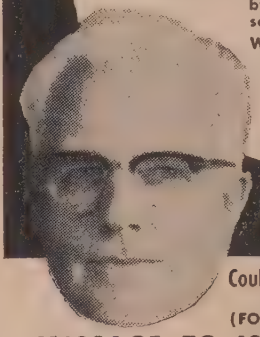

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- **Priests who have told their superiors of their desire to leave the Church have sometimes been forcibly restrained. Some have been committed to Roman Catholic hospitals and mental institutions from which release is almost impossible. More terrfying than physical bondage are the threats of purgatory and hell which are used to hold them in spiritual bondage.**

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Dugan Center Being Established

Because of the increasing need, and as a result of long and prayerful consideration, Christ's Mission is establishing a center for former priests. This center will enable us to provide a more complete and integrated program of rehabilitation. A special committee of experts in the field of education, business, guidance, health and theology will meet with the former priests and help them work out the many problems they face. They will have the help of our job placement program and will receive spiritual and material aid. Throughout their period of readjustment they will be living with men who understand and sympathize with their problems. Rev. Frank F. Payas, a Roman Catholic priest for 20 years and a Protestant pastor for 10 years, has been appointed supervisor of the center.

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We appeal to readers because we believe that you will support this act of faith. May we ask you to give both generously and sacrificially that we may be enabled to assist more priests in their search for freedom.

You will want to have an important part in making this center a reality. Please pray about this carefully and, as soon as you can, send your contribution to us. We are sure you will stand by us in this hour of urgency.

***Dr. Walter M. Montano, Executive Director, Rev. Frank Payas, Supervisor, Dugan Center,* CHRIST'S MISSION, 27 East 22nd Street, New York 10, N. Y., Dept. U.**

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If God leads you to fellowship with us in this divinely given task, we shall surely welcome your joining hands with us. Our publication **The Chosen People** magazine is sent to contributors, and is proving a blessing to many of the Lord's people in opening their eyes to present day prophetic fulfillments and meanings.

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be a joint venture with Marshall, Morgan, and Scott of Great Britain. They should be counseled, however, on the dignity and character of what someone has called the bibliographically self-contained book. (Incidentally Oxford University Press is to be congratulated for what they have done in the latest edition of Liddell and Scott's *Greek-English Lexicon*—let him who is inquisitive go and look.)

Nonetheless this volume of Glover's has real value for Sunday school teachers in that it abounds in keen observations on the text, but it is not an illustrative or exegetical commentary. The reader will want to ask, too, "Who was Richard Glover?"

"Bible Study for Grownups, a Helping-Book Based on Genesis and Matthew for Individual and Group Use." Frank Eakin. x, 347 pp. Macmillan. $3.95.

On the basis of Genesis and Matthew the author attempts to show a method of study of the Bible which is designed to lead the student into a fruitful examination of the whole Bible. In reality what we have here is a paraphrase of these books, or rather a synoptic summary, by sections with comments and suggestive observations on the values of each section. Heavy reliance is put on the *Interpreter's Bible* and the *Abingdon Commentary*, and enough questions are raised about the validity of the message of Scripture to leave the reader with no certainty of faith.

"Your Questions Answered." Daniel A. Poling. 312 pp. Channel Press, Inc. $3.95.

In this book Dr. Poling replies to a multitude of questions, a large number of which were first answered by him in *Christian Herald* magazine of which he is editor. The answers are grouped under five classifications: "Personal Questions Needing Specific Counselling," "Biblical Questions," "Social and Moral Questions: The Christian Stand," "Historical and Ecclesiastical Fact and Interpretation: Miscellaneous Inquiries of Definition and Opinion," and "Application of the Christian Faith in the Local Congregation: Form, Usage, Practice."

Problems of teen-agers, war, politics, divorce, fellowship with those of other faiths—these are but a few of the questions with which Dr. Poling deals effectively out of his years of experience as editor, youth leader, author, preacher and counselor.

"Ten Steps to Leadership." J. Vernon Jacobs. 172 pp. Standard Publishing Foundation. $2.25.

A new approach to the problem of leadership, showing *how* one may become a leader. Ten steps are suggested: Wish, Grow, Understand, Study, Pray, Think, Speak, Plan, Cooperate, Serve.

The author, who has served both as minister and director of religious education, recognizes the great need for leadership in all religious institutions. He helps meet that need with this, his latest book, which is arranged for individual or class use, with questions, practical problems, and assignments for each lesson.

BOOKS RECEIVED

"Protestant Biblical Interpretation." Bernard Ramm. xvii, 274 pp. Wilde. $3.75. A second, revised edition of this important manual of biblical interpretation. Additional sources of the older literature have been drawn upon, and the historical survey enlarged, as well as other changes having been made.

"The Ministers Manual (Doran's), a Study and Pulpit Guide for the Calendar year 1957." Compiled and edited by M. K. W. Heicher and G. B. F. Hallock. xvi, 374 pp. Harper. $3.00.

"Evangelism Through the Local Church." Roy H. Short. 126 pp. Abingdon. $2.00. A helpful manual covering all phases of the subject and exhibiting a real recognition of the need and value of concentrated campaigns in the local church as well as a continuing passion and practice on the part of pastor and laymen alike.

"As Others Like You." Margaret Stephenson and Ruth Millett. 80 pp. McKnight & McKnight, Bloomington, Ill. $1.00. The two authors come to their tasks with a background of educational institutions public life. Illustrative examples help in guiding the teenager into social acceptability and graceful living.

"Faith, Freedom, and the Future." Peter Taylor Forsyth. xvi, 355 pp. Alec R. Allenson, Inc., Naperville, Ill. $3.00. Reissue of a book first

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published in 1912. Prominent in English Congregationalism, he sets forth here the essentials of independency and traces the welding of the Anabaptist and Calvinistics elements into a unified organism.

"American Youth in Trouble! Common Sense and Juvenile Delinquency." Henry Rische. 158 pp. $2.50. The author of the family magazine **This Day** has some very worthwhile things to say in this volume on a problem that so far as he can see is due to get worse in our country unless something drastic happens. A good deal of research and seventeen years in the pastorate make a balanced background for helpful analyses and suggestions for action.

"The Morning Altar, Daily Devotions for the Year." Harold Lindsell. 255 pp. Revell. $2.00. A Scripture and a paragraph or two for each day with biblical and topical indexes.

"Expository Outlines on the Whole Bible." Vols. 8, 9, 10. Zondervan. $3.95 each. This section of the set covers Isaiah 27 through Malachi.

"What's New about Alcohol and Us—an Exploration of the New Attitude Toward Alcohol and Man's Activities." American Business Men's Research Foundation. 431 S. Dearborn St., Chicago 5, Ill. x, 202 pp. No price given. A study by a research staff of the "broad field of man's activities in his relationship to his use of alcohol." While no specific conclusions are offered it is pointed out that alcohol is no different now from what it has always been, and every religion ancient and modern has either prohibited its use or warned against excess use of it. The book is full of pronouncements of religious bodies, statistics, charts, bibliography, and there is no doubt as to the ultimate impact of the book despite the modest claim of the publishers.

"The Mysticism of Paul the Apostle." Albert Schweitzer. Translated into English by William Montgomery, with prefatory note by F. C. Burkitt. xv, 411 p. Macmillan. $5.00. A reissue of an important work by the famous scholar. A good deal of controversy has been engendered by some of the ideas in this book. Paul's mysticism, says Schweitzer, can only be understood as resting upon a foundation of eschatology (p. 140).

"Adventurous Preaching." James H. Robinson. 186 pp. Channel Press. $2.50. The Lyman Beecher lectures on preaching at Yale were delivered last year for the first time by a Negro, and this volume exhibits a strong emphasis for creative preaching based on a sense of preaching under judgment, starting where people are and giving them a little something new, preaching with a high sense of responsibility to preserve the Christian conscience and witness in society in a day of crumbling foundations.

"When Iron Gates Yield., Geoffrey T. Bull. 254 pp. Moody. $3.00. The author was a missionary on the borders of Tibet when the Communists invaded that country in 1950-51. He was captured and spent over two years in prison and endured the brain washing terror. The book is an account of these experiences but is a chronicle of missionary work in this difficult country during a difficult time as well.

"The Day of Salvation." Oswald J. Smith. 127 pp. People's Press, Toronto. $1.00. Messages on a number of subjects including the ministry of women, the use of means in healing, and loneliness.

"1500 Themes for Series Preaching." William Goulooze. vii, 156 pp. Baker Book House. $2.50. In thirteen sections the author gathers together these individual themes with texts under over a hundred series titles. Brief introductions indicate uses that can be made of the various series, such as Bible books, doctrinal studies, Lenten series, Bible character series, hymn series, nature series, etc.

"In the Quiet Land: Some Quaker Saints Challenge Us Today." D. W. Lambert. 101 pp. Macmillan. $1.50. A delightful little set of cameos of nineteen notable Friends who being dead yet speak and their voice is gentle and pious. The writer is British.

"The Bible Doctrine of Justice and Law." Heinz-Horst Schrey, Hans Hermann Walz, and W. A. Whitehouse. 208 pp. Alec R. Allenson, Naperville, Ill. $1.75. Ecumenical Biblical Studies, No. 3. The authors seek to interpret for the life of the church the thinking of the West European leaders of the ecumenical movement in regard to law and justice. The biblical basis is explored quite extensively and it is interesting to see the attention given to the various biblical covenants in God's dealing with his people.

"The Early Christian Fathers, a Selection from the Writings of the Fathers from St. Clement of Rome to St. Athanasius." Edited and translated by Henry Bettenson. vii, 424 pp. Oxford. $4.00. Every Christian owes it to himself to become acquainted in some measure at least with the earliest post-biblical literature of the church. This handy little volume with its clear organization and its fine index will be as good a tool as any for this purpose.

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Readers Say

(Continued from page 5)

truth, the rights and the privileges which our forefathers fought for and died for. Keep up the battle. There are hundreds outside the City of Chicago who will watch with intense interest to see the results. Remember, we are praying for you. God is still on the throne.

Surely if they can bar the Martin Luther picture from the airways then we Protestants should insist that Bishop Sheen with all his propaganda should also be denied the air. Protestant viewers are constantly met with the intense propaganda of the Roman Catholic Church. They never blush with shame when they try to belittle the clergy of the great Protestant heritage.

God bless you!

W. A. FLEAGLE

Atlanta, Ga.

Lincoln Square

To the Editor:

After reading your enlightening article on the Lincoln Square development in New York City (*Action*, February 1) and the shocking move of Fordham University in that connection, I wrote my congressman in Washington. He got busy and now I have the following letter from Mr. R. L. Steiner, acting Urban Renewal Commissioner:

"Whenever the Federal Government provides for financial assistance to urban renewal projects, it does so to help a locality bear the high cost of eliminating slums and blighted areas, rather than to assist purchasers of land. As required by law, all purchasers pay the fair value of the land for the uses permitted by the urban renewal plan. Purchasers with religious affiliations are neither favored nor discriminated against, but are treated the same as all others.

"The foregoing statements will apply to the Lincoln Square Project if it is undertaken with Federal assistance."

JOHN M. GORDON

Lancaster, Pa.

[EDITOR'S NOTE: Mr. Steiner's reply sounds like a preacher reading a chapter out of the Bible to prove that he is against sin. We all know about the noble purposes back of the Government's Urban Renewal program, but what about the "behind the scenes" operation of the Roman Catholic Church in the Lincoln Square situation? As every lawyer knows, there are ways to conform to the letter of the law and defeat the intent of the law. Everything is legal at Lincoln Square, but Fordham University is "getting away with murder." When the auction sale of the property occurs, everything will be legal, but did you ever attend one of these travesties on justice? Let Mr. Steiner deal with the issued raised in Mr. Gill's article, and not take refuge behind innocuous generalities.]

Prevent Cruelty

To the Editor:

May I use your columns to say an important word to dog lovers?

Ambitious veterinarians have been known to try to cure sick dogs that were left with them for euthanasia and burial. Your own animal's suffering could be prolonged for months. Homesickness alone is bad enough. Probably most veterinarians are humane, but anyway, please stay with your helpless pet till you have seen him die.

GRACE RAY

Lexington, Ky.

Birth Control

To the Editor:

It is said that overpopulation (many customers) makes for prosperity. What good are "customers" without money? India is amply overpopulated, and has more than 80,000,000 chronically unemployed!

Our own country's population is increasing at an alarming rate.

"Under-populated" Sweden has no unemployment and no poverty.

When God said "Increase and multiply" there were six or eight people on earth.

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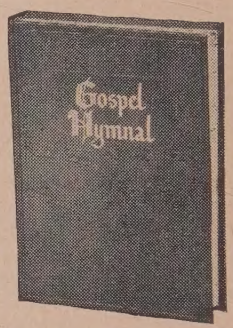

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